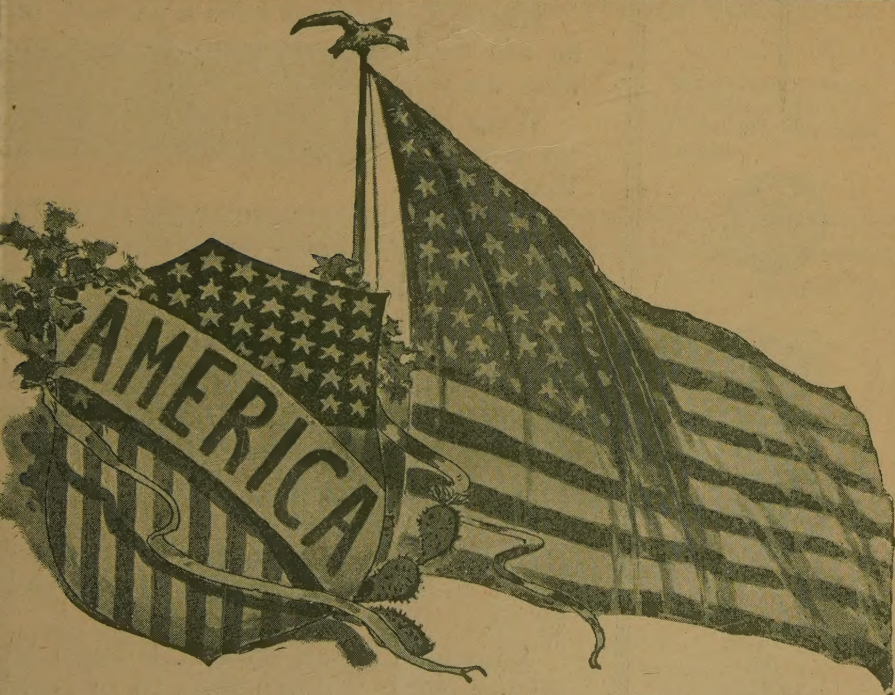


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Luther League Review

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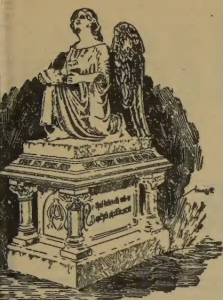
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TURN TO PAGE 4

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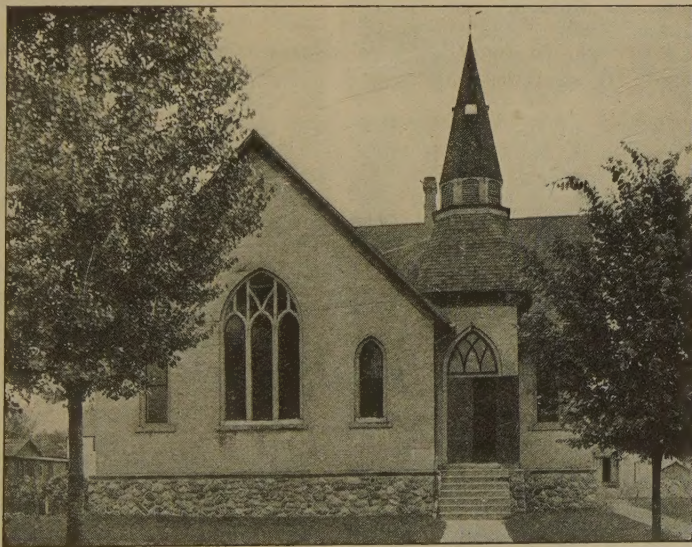
Luther League of Michigan

First Annual Convention at Battle Creek, February 21 and 22

BY VENICE I. BARKER, SECRETARY.

THE first annual convention of the Luther League of Michigan was held at St. Paul's Church, Battle Creek, on February 21 and 22. The convention was held on Wednesday evening. Supper was served to the delegates and to the

On Thursday morning the convention was opened with a devotional service conducted by the Rev. W. C. Hanning. After the devotional service the business session was entered upon. The State Extension Committee gave an encouraging report of the work done and the matter of a con-



ST. PAUL'S CHURCH, BATTLE CREEK, WHERE FIRST CONVENTION WAS HELD.

members of the local Luther League. After supper the Rev. A. B. Garman, of Kalamazoo, acted as toastmaster. The address of welcome was given by Miss Agnes Jensen, president of the local Luther League. Mr. A. E. Burke, of Kalamazoo, acted on behalf of the State organization. The chief address for the evening was given by Mr. O. C. Rohde, of Toledo, vice-president of the National Luther League. Mr. Rohde gave a most inspiring and helpful address.

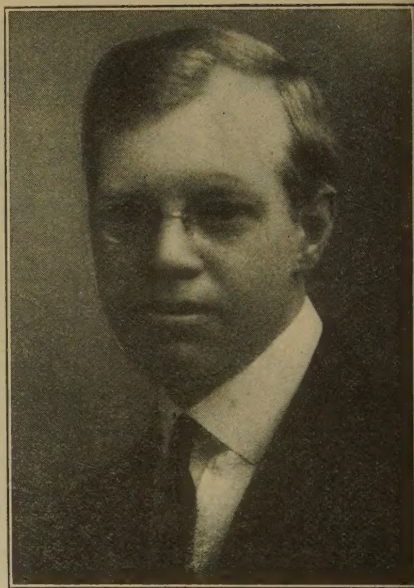
stitution was considered. It was decided that the constitution should be printed together with certain recommended changes and that the same should be submitted to the various Luther Leagues in Michigan for their approval, or for any suggested changes, and that the matter should receive final consideration at the next annual convention. Following the business session Rev. D. P. Bair, of Three Rivers, Mich., gave an address on "The Benefits of a State Luther League." After a brief

discussion of the paper delivered by Rev. Bair the session adjourned.

Dinner was served to the delegates in the social rooms of the church, after which a visit through the plant of the Postum Cereal Company was enjoyed. The afternoon session was opened with a devotional service conducted by the local pastor and by the Rev. D. P. Bair. The Rev. A. B. Garman, of Kalamazoo, conducted a Round Table Discussion on topics of interest to the Luther League. Upon nominations by a committee the election resulted in making A. E. Burke, of Kalamazoo, President; L. J. Hoffmeyer, of Detroit, Vice-President; Lee Barker, of Battle Creek, Recording Secretary, and Ray Sensusky, of Detroit, Corresponding Secretary, and Mr. Bruland, of Detroit, Treasurer.

In the evening the Vesper Service was preceded by a sacred concert on the piano given by Miss Lelah Coriell. The liturgical service at Vespers was conducted by the local pastor, Rev. W. O. Kantner, and the address for the evening was delivered by the Rev. R. E. Golladay, of Grace Church, Columbus, Ohio. Rev. Golladay gave his lecture on "The Beacon Lights of the Reformation." It was a splendid presentation.

The future outlook of the work of the State Luther League in Michigan is very hopeful. At the convention in Battle Creek four of the general bodies of the Lutheran Church were represented,



A. E. BURKE, PRESIDENT.

namely, the General Council, the German Iowa Synod, the Joint Synod of Ohio, and the General Synod. It is to be hoped that the Quadri-Centennial of the Reformation will mark the beginning of greater things for the Lutheran Church in Michigan, and that the Luther League may be an active agent in this work.

Our Equipment for Volunteer Mission Study and Its Use

BY JOSEPH TETLIE.

WE cannot well think or speak of the organization and pursuit of mission study, or any such project, without having in mind its purpose and scope. What does it cover? What is its object: whither designed to lead?

The scope of mission study is obviously as broad as that of missions. The field of missions is as wide as human need. The problem of missions is really the problem of human need, and the task of missions is to bring Christ and human need together. This is in reality nothing less than the task of the Church itself. The Church must go out into the spiritual wilderness to seek the lost and straying, whether that wilderness be in our cities, or in what we call the home mission field, or in the non-Christian world. The problem of man's depravity and degra-

dation, and the task of spiritual and moral uplift are essentially the same in the slums of New York and San Francisco, as in the slums of Shanghai and Calcutta.

For that thought this Lutheran Student Missionary Association stands. The founders and leaders of our movement have had the wisdom to broaden its scope to include this idea in all its magnificent sweep. Foreign missions, Home Missions, and Inn Missions are our field. Our thought of our study must be as wide as the program of Christ our King, which is the expansion of the Kingdom to include every nation.

So the scope of mission study is broad. It has also a large purpose. That purpose is to make intelligent Christians. As loyal subjects of our King we wish to carry out His program as far as in us lies. But t

ardent loyalty, and the most fiery zeal
e misdirected, and, so, largely wasted.
gard to our lives, as counted both in
and in talents, and, in relation to the
ial things of life as they may come
nd, we are not owners but stewards.
o be a good steward requires knowl-
and intelligence. In order that we
nvest our lives to the best advantage

Kingdom, that we may know how to
properly—yes, even if we are to exer-
ise privilege and opportunity of prayer
ntercession as we ought and may, we
know something of the needs and op-
ortunities involved in carrying out the
am and policy of the Kingdom. The
f mission study, then, is Christian in-
nce—not an intellectual knowledge of
ns alone, but a knowledge that makes
issionary character, a knowledge that
amic: that wants something, means
ing, that wants to get somewhere.

as to how this result may be best
ed among students. We are con-
t here only with volunteer mission

As for the organized unit: that
theory and practice alike point to as
calculated to achieve the desired re-
s the small group with its leader. It
several advantages. Its small size
for elasticity, in regard to time and
of meeting. Congeniality, scholastic
ence, or other common qualities may
sidered in the enrollment. Responsi-
for attendance and progress is felt
by the individual because there are
to divide it. The most pronounced
age of all is that it brings leader and
ers of the group into as close and sym-
ic touch as possible, which invites to
discussion and intimate interchange of

In this way it makes most strongly
issionary character.

great deal might be said about the fur-
etails of organization at college or
of the committee or body which is
ercise direction and control, of the
ign to enlist students for study and
things. For this and much other
le information and excellent sugges-
should like to refer to a number of
nt pamphlets and publications issued

Student Volunteer Movement, cover-
e whole subject, and also treating of
nt phases of mission study. As re-
organization, a pamphlet by J. Lovell
y, Educational Secretary of the Stu-
Volunteer Movement, called "The
ization of Mission Study Among Stu-
" is excellent. Any system will have
adapted in a greater or less degree to
onditions. Only let there be a firm

conviction among leaders of the need of mis-
sion study in the Christian life of the stu-
dent body. And let there be no atmosphere
of apology or spirit of deprecation in pre-
sents the matter. Full use should be
made of all the legitimate agencies of pub-
licity at a school; which leaders in student
activities know so well. Firm faith, per-
sistent prayer, and a steadfast conviction
of the high place of mission study should
carry the work and inspire courage to aim
at large results.

The main problem here as elsewhere is
that of leadership. The group study sys-
tem, or any other method, will fail without
the right kind of leaders. But given group
leaders of real missionary convictions, some
ability to attract, interest, and enthuse
others, and a large willingness to work, and
the right results cannot be altogether want-
ing.

Then there is the question of material
with which to work, i. e., equipment in the
technical sense. Here we have to depend on
outside help very largely. It requires no
extensive survey of mission literature to
show one that the Lutheran end of it is
very short. This is true of the home field,
and still more so of the foreign, and then
especially as far as the American Lutheran
Church is concerned, and the literature
which is available in English. A number of
missionary boards and movements other
than Lutheran have pushed their literary
work very energetically. So there is avail-
able a large body of text-books and refer-
ence literature,* as well as equipment for
geographical study, in the way of atlases,
maps and charts. Of this body of material
we can and must use a great deal. There
are also interdenominational organizations
or movements, of which the Student Volun-
teer Movement is chief, which have done an
immense amount of work in the field of
mission study, in the way of getting out
text-books and technical works—books and
pamphlets embodying the results of a vast
amount of research and experience in the
organization and pursuit of mission study
in schools and colleges. So there is a great
deal of material ready for our use, with or
without adaptation.

For all this we are thankful. But the
problem still remains—what is to be our
part in the works of increasing mission
study among Lutheran students and making
it effective? How are we going to train the
leaders we need, and what may we do to-

*Every institution and mission study organization
should have a copy of the S. V. M. "Selected Bibli-
ography of Missionary Literature," price 35 cents
postpaid. It is complete enough for all ordinary
purposes, and annotated.—J. T.

ward increasing the Lutheran contribution to the body of missionary literature? Here is where this movement comes in.

It is avowedly one of the principal objects of this organization to promote mission study among Lutheran students. What have we done in a concrete way? We have had conventions, where something has usually been said about mission study. Once a year the General Secretary has sent out a questionnaire, where, among others, were questions about the progress of mission study. As far as I know, that is all. For an organization designed to promote this very thing it is not an extraordinary lot. Obviously the thing to do is—to do more; something a great deal more direct and concrete. We must get into active touch with the student bodies of our schools. We who are met together here in convention cannot but feel in some measure the worth and the power of this movement. Our eyes and our hearts are lifted up by the idea for which it stands. We are inspired by a more or less conscious sense of its potential strength. So far it has, for the vast body of Lutheran students, been inarticulate. Its potential power will become actual only in so far as it enters more and more into the life and thought of the large number of these students who compose its constituency. But in the measure in which it brings to bear upon the lives of individual students and student bodies its large thoughts and lofty ideals, in that measure will it be working to call out and develop Lutheran student leadership.

Now this means more efficient organization throughout. Touching the purpose of this paper it means especially organization in the field of mission study. What we would suggest is a Mission Study Board or Committee, whose chairman might well be designated Mission Study Secretary. Some, at least, of the advantages of having such a board suggest themselves at once. Among its first duties would be the gathering of all available statistics of mission study among Lutheran students. Such statistics would form the basis of its work. Where there was found to be no volunteer mission study this committee would seek to introduce it. In places where such study was pursued our association, through this department, would be always trying to encourage and extend it, and make it more effective. In brief, it would be the duty of the Mission Study Secretary with his committee to push mission study all the time and everywhere among Lutheran students.

It would necessarily follow that this committee would become a bureau of information, and a clearing house for suggestions

and mission study experience as gathered from all possible sources. This suggests the thought that in this secretaryship or chairmanship of the committee there ought to be considerable permanence, so this growing knowledge and experience might be available from one student generation to another.

Another item would be the preparation and adaptation of study courses from year to year. In this there would be immense help for local committees. As this work went on, mission study would in time become better co-ordinated among Lutheran students all over the country, and this again would make for inspiration and efficiency.

Some of the most important work of this secretary and committee would be in the field of missionary literature. In the first place they would gather information about the material at hand, and about new material as it appeared. This information would be distributed for local use. But it would also be their function, and a very important function, too, to do all in their power to call forth new literature as they found special need for it. This could perhaps be done best in conjunction with missionary board and boards of publication. But why might we not expect, in a not-too-distant future, to have books published by or under the auspices of our association.

These are only a few suggestions, but perhaps enough to indicate the large sphere of usefulness such a committee would have open to it. It would not only be promoting mission study, and so enriching individual lives, and the Church as a whole, but it would also be continually bringing the forces of the Lutheran Student Missionary Association to Lutheran students in a definite way.

We who have glimpsed something of the possible meaning of the movement represented by this convention are more than glad to see it prosper. It is our hope, and let it be our earnest prayer, that from this year, so significant in the annals of the Church of the Reformation, it may enter upon a new phase of its existence, in which its sphere of influence will be greatly enlarged, in which it will reach an ever-increasing number of students with ever-growing power.

NOTE. At the last convention, held at Maywood, Ill., in February, a complete revision of the constitution was made, based on the report of a committee that has been two years at work upon it. So now a more efficient working organization has been secured, and a basis laid for further extension. Among other things provision was made for a permanent (standing) Mission Study Committee, whose work will be such as roughly outlined in this paper, and whose chairman will virtually occupy the position of Mission Study Secretary.—J. T.

Leadership in the League

BY MISS MINNIE C. WIEGAND.

UCH of the success of League meetings depends on thorough preparation. This is a fact often lost sight of by chairmen of committees, or of meetings which they were to preside, often in lack of interest on the part of the members, when they themselves are not in not imparting enough of the character and object of the meeting to those who are expected to attend. By leadership in the League is meant assumption, conducting the meeting, and the lead in all that the word means. No one should never have a word of blame if there has been an entire absence of effort to do the work assigned. Many meetings of the League would have voted "dry" if the leader, as part of planning for the evening's meeting, insisted on each committee reporting at the meeting in full, and not giving merely brief reports. Of course, the leader should see that each branch of the League's work has a representative ready to report. Every meeting, to be a true League, must have its regular meetings. In providing for the meetings the leader might adopt the following plan, which has been found to be well. Have a committee of five, or if the League is a large one; each member of the committee takes charge of a part of the program arranged for the meeting, or secures a leader, and asks two or more members of the League to prepare some part of the lesson assigned for that particular meeting. With this a number of Leaguers are working at the meeting, and the burden of preparation does not fall on a few. The chairman of the committee in charge should do the greater part of the planning, always, of course, consulting the committees, and she is the best leader who gets the work out of the greatest possible number of people. In arranging for the success at the meetings, the chairman, or one in charge of the meeting, should employ only the best methods. First of all, the methods should be scriptural. He should study the work of Christ and the disciples—what they have enjoined concerning the true Christian life and work; the means employed for the gathering of the people and the upbuilding of the Church. He should compare these methods with the modern ways of evangelization, and the attending results. He should carefully avoid those things which bring world-

liness into the Church, or that lower the reverence which all should have for the Word of God, and the Sanctuary.

Another thing for the leader of the Lutheran League to consider is to have his committees bear in mind, when arranging the program, the fact, that the character of the Lutheran League and its motto, Of the Church, By the Church, For the Church, is never to be forgotten. Another thing of great importance to be considered is the equipment of the League. No general would put a raw recruit on the firing line, if he has veterans, whom he knows will not waver or fall before the enemy. How can we preach Christ unless we know Him? How can the leader in the League teach others with power unless he or she has touched the source of power? The first step in qualifying as soldiers is to make an unconditional surrender of ourselves to God. We must first consecrate, then concentrate. An ambassador sent to a foreign court is equipped with all power to represent his ruler. Just so with him who assumes the leadership in the League; we must represent our Ruler, and we can no more represent Him than a representative could appear at the court of an earthly kingdom without being equipped with credentials from his ruler.

Finally, in arranging work for the meetings, a leader should ask God's blessing upon his endeavor, and perform his work faithfully. God will certainly bless all efforts, and not only the leader in the League but all the members will see that their efforts were not in vain. Again, let the leader, along with the members, not be discouraged easily, but remember the words of our Saviour, when He said, "I must work the works of Him who sent me, while it is day, for the night cometh when no man can work."

How does Christ's name entitle us to heaven? If we trust in Him as our substitute His perfect record of life is reckoned to our account. He can present us faultless before God's throne. The same as though we had never committed any sin. May we then be sinless as long as we live? Subjectively we'll always be poor sinners. Objectively on God's side our sins are covered—our transgressions are forgiven. On our side we are daily failing; on God's we have an abiding perfection because our substitute is perfect.

Political and Social Background of the Reformation

BEN ARNESON, Ph.D., OF THE UNIVERSITY OF MINNESOTA.

WITHOUT some knowledge of the social and political status in Europe and particularly in Germany in the sixteenth century, it is impossible to gain any clear understanding of the movements which culminated in the Protestant Reformation. When Martin Luther nailed his theses on the church door at Wittenberg in 1517, Europe was emerging from the feudal system. England and France had almost entirely discarded feudalism and had come to have centralized governments. Italy and Germany were still far from the attainment of national unity and in Germany especially the peasants were little better than feudal serfs.

Germany, which was made up of innumerable small states, was called the "Holy Roman Empire." The Emperor was held to be the temporal head of Christendom in the same way that the Pope was the spiritual head. He not only claimed to be feudal chieftain of the several German states, but also to have a sort of indefinite sovereignty over all Christian lands. England, Spain and France had in reality never been part of this empire, but in theory were included under its jurisdiction. When a vacancy occurred, a new emperor was chosen by a procedure which had been prescribed by the Pope in 1356. The papal orders provided for an Electoral College consisting of the Count Palatinate of the Rhine, the King of Bohemia, the Elector of Saxony, the Margrave of Brandenburg and three archbishops. These seven men were empowered to choose the Emperor. At the beginning of the Reformation, the Elector of Saxony, Frederic the Wise, was probably the most prominent member of the Electoral College. It was he who established the University of Wittenberg, in which Luther was a professor. He remained a loyal supporter of Luther even after the ban of the empire had been pronounced upon him.

At the time of the Reformation the Emperor had no domains of his own and derived whatever real power he had from his position as sovereign of some definitely organized state. Thus Maximilian I, who was Emperor when the Reformation began, was powerful because he was also King of Austria. Upon the death of Maximilian in 1519, the electors chose as his successor his grandson Charles I of Spain (Charles V of the Holy Roman Empire). He was

powerful because of his sovereignty in Spain. The powers of the Emperor within the empire were limited by the feudal parliament known as the Diet. The Diet was composed of three houses: (1) the electors (except the King of Bohemia); (2) the princes, both lay and ecclesiastical, and (3) the representatives of the free cities. The first two groups had most power. The petty feudal lords were not represented and it was well that they were not. The peasants should have been represented, but true to the spirit of the times, the average man had no voice in the Government.

Henry VIII was King of England during the early years of the Reformation. Francis I was King of France. Both of these men had been active candidates for the imperial office, at the time of the election of Charles of Spain to that honor. The papal office was held by Leo X. Each of these four men, all clever diplomats, were separately and individually seeking to further selfish ambition by secret alliances with one or the other of the other three. For a long time there had been bitter rivalry between France and Spain. Both claimed jurisdiction over parts of Italy. Pope Leo X was desirous of making an alliance with Charles V to get his aid in driving the French out of Italy. Charles was willing to make an alliance which would strengthen him against France. As a result, the Pope and Charles acted together at the Diet of Worms in 1521 and Luther, who had been excommunicated by the Pope the year before, was pronounced under the ban of the temporal power.

German society of this period below the emperor, electors and princes, may be divided into three groups: (1) the knights or petty feudal lords; (2) the peasants free and bond, and (3) alongside of these two groups, the inhabitants of the free cities, who claimed direct allegiance to the emperor or prince and were no longer, even in form, a part of the feudal system.

The feudal lords were rapidly losing power, but still exacted much tribute from the peasants and plundered whenever possible the trade caravans between the several cities. Much of the time they were carrying on petty warfare among themselves. The peasants and the inhabitants of the free towns had a bond of union in the

groups were opposed to the feudal and favored centralized authority.

Free towns were the backbone of any. Their citizens were thrifty and made much money through commerce. Dislike of the feudal lords was naturally increased by the lawlessness of these lords, which made commerce insecure. The towns banded together for mutual protection and had long before the Reformation formed what was known as the Hanseatic League. It often happened that merchants in these cities were wealthier than the princes themselves and one class sought to outdo the other in ostentatious display of wealth. A striking characteristic of medieval life was the "guild" or "brotherhood." Every important interest, craft or group of men were organized into such societies. Even the professional beggars had their organization. Membership in a guild was deemed highly essential by the

medieval man and affected his social, religious and political life.

The German peasants of the early period of the Reformation were divided into three groups: (1) the *leibeigener* or serf, who was practically a slave; (2) the *höriger* or villein, whose obligations to the feudal lord were limited, and (3) the *freier* or free peasant, who paid rent for the use of the land.

At the opening of the Reformation, the feudal lords were growing weaker and the towns, aided by the kings and princes, were increasing in importance. Feudalism was intact in form, but it had begun to show unmistakable signs of decay. As one writer has put it, the Reformation found medieval society, social, political and religious, "run to seed." The time was ripe for a movement which would give greater rights to the common man, economically, politically and spiritually.

The Lutheran Students' Missionary Conference of America

Seventh Convention February 15-18, 1917, Maywood, Ill.

G. E. SWOYER.

DUE to the keynote, "The Lutheran Student and the Service of the Church," the seventh convention of the Lutheran Students' Missionary Conference of America was a notable success. The convention resounded with calls for heroic consecrated service in the work of the church. Inspiration, progressiveness and practicality were the timely results of the convention, as well as a wider vision of the work to be done in Lutheran student

distinctive Lutheran student conference ever held in America.

Four themes were principally developed during the convention. Rev. H. R. Gold convincingly presented the opportunities of the Lutheran student for service during this quadricentennial celebration.

The Home Mission problems and opportunities were concretely presented by Dr. W. K. Frick, of Milwaukee, Wis. His appeals for men to consecrate themselves to this work were burning words of challenge.

The convention was opened Thursday morning, February 15, by Dr. G. H. Gerding, of the Chicago Theological Seminary. It was closed Sunday morning by Dr. H. Bauslin, of Hamma Divinity School, Springfield, Ohio.

Dr. L. B. Wolf told of Latin America's situation. Some parts of Latin America are in the same condition as Germany was when Luther nailed the ninety-five theses on the chapel door. Priest ridden and oppressed, the heart of Latin America is crying for relief. Our Church not only has an opportunity, but also an urgent duty to enter and relieve Latin America.

At the opening service President Elmer Kauss gave an inspiring address of welcome. It emphasized the thought that the "Conference" must bear in mind that the principles of the Reformation were primarily missionary principles and were emphasized during this quadricentennial year. Prof. C. O. Solberg, president of the convention, responded with the statement that this conference was the most

Missionary A. E. Gunderson most interestingly presented the needs of Nigeria, Africa. He showed the perils and results of paganism, how Mohammedanism was spreading over Africa, and our duty to help those neglected people. With words ringing with conviction and with a heart aching

for the people of Africa, he showed how only the Cross of Christ can save them.

The necessity and methods of attracting our Lutheran students into the service of the Church were specifically presented by Rev. H. E. Snyder, the Lutheran University pastor at the University of Wisconsin. In convincing, positive words he made clear the necessity of holding our Lutheran students. College men become leaders, consequently every college and every university is a strategic place for effective work. Unless the Lutheran Church places capable men at the large universities to win and hold our Lutheran students, we will lose part of our most valued resources.

A paper by Rev. L. W. Rupp on "Means of Arousing Interest Among Students in the Work of the Church" was presented. Rev. Joseph Tetlie of Madison, Wis., discussed the theory and practical side of "Volunteer Mission Study Classes" among students.

Miss Elsie Putcamp of Carthage College pictured the great need and opportunity which exists in mission fields for college trained women.

Sister Malinda Munson of the Norwegian Lutheran Deaconess' Home and Hospital,

Chicago, Ill., appealed for the use of college women in social service.

Saturday evening a banquet was given with one hundred and twenty-three present. Rev. H. R. Gold acted as toastmaster. Judge Oscar M. Torrison of the Municipal Bench of Chicago; Mr. C. T. A. Anderson, the President of the Luther League of America; Prof. C. J. Sodergren of Augustana Theological Seminary, and Mr. L. A. Anderson of Madison, Wis., an enthusiastic Luther League worker, responded to toasts.

The Luther League of America was ably represented at the conference by its President, Mr. C. T. A. Anderson of Chicago; its General Secretary, Mr. Harry Hodges of Philadelphia, and the editor of the LUTHER LEAGUE REVIEW, Rev. Luther M. Kuhns. In his address to the conference Rev. Kuhns showed the relation which a Luther League has to the student life.

With the inspiration addresses of the professors of the Chicago Theological Seminary, with the remarks and suggestions of the distinguished visitors present, it was a convention full to the brim of the truth which lead to labor in the kingdom of Christ.

The convention in 1918 will be held at Wittenberg College, Springfield, Ohio.

Jewish Mission Work in Chicago

BY ALEXANDER KAUFMANN.

ANY one who will study the history of the Lutheran Church will find that its institutions are of such prominence and magnitude as to impress every Christian with the fact that its doctrines, its missionary spirit, and above all, the true interpretation of the Word of God, has been a potent factor in shaping its magnitude.

The Church as such has never failed to demonstrate to the world this noble spirit, which has been instrumental in the liberation of mankind and the emancipation of our Lord's people, the children of Israel.

The first rays of hope for a brighter future for Israel were visible and noticeable for the first time with the beginning of the Reformation. These hopes were not in vain. Israelites of to-day in the civilized countries are emancipated and enjoy all liberties. Jesus Christ is ever ready to reach to His people a helping hand. We have various establishments for reaching the Jewish people. One is the Lutheran Jewish Mission at 1261 South Halsted street, Chicago, and the Thirteenth street free dispensary in the same city. The

mission building is a regular palace with the most modern equipment and accommodation, erected at a cost of \$75,000. The free dispensary is conducted by Sister Minnie Nynberg, a deaconess of the Norwegian Lutheran Deaconess Home and Hospital. In this dispensary the Jewish patients are attended by five physicians and one specialist. Medicine is given free for the poor. Patients in need of an operation or hospital treatment are taken to the Norwegian Lutheran Deaconess Home and Hospital. The medical work at our mission has been established at the suggestion of Mother Superior Tugeborg Sponland, and it is a blessing to the poor of the Ghetto. In the large assembly hall classroom, Sister Minnie is conducting a sewing class for small and larger girls. She is assisted by the Sisters May Gullickson and Martha Balke of the Deaconess Home. The children receive materials free. Before work, the girls are washed and combed and then assembled in the smaller classrooms, where they receive a lesson in the Bible and learn and recite religious poems. After a few songs and prayer they go into the large classrooms

the sewing machines and tables are for use. Every girl has to design and her own work. After work the little close with the Lord's Prayer. The attendance is between twenty and fifty.

There is a Sunday school for boys and

It is inspiring to hear the Jewish children sing "Jesus, Lover of My Soul," now That My Redeemer Lives" and the Story of Jesus Christ, the King of Kings." Student Isadore Schwartz of Wood Seminary, a converted Jewish man, is in charge of the Sunday school, assisted by Mr. Korn. Catechizations are conducted by the pastor of the sta-

Private lessons in English are given by Miss Minnie to the Jewish young people who are not able to write or read.

A woman's sewing class and mothers' class are conducted and it is grand to see Jewish ladies with their babies sing-

ing in their own tongue the greatest hymn in the world, "Ein starke Burg ist Unser Gott."

The principal department is the mission and Bible class for men and women, conducted by Rev. E. N. Heiman, missionary pastor. On Tuesday and Friday evenings there is a Bible study and debating class, when questions are answered and discussed.

Wednesday and Sunday there are regular services held with a sermon by Pastor Heiman. Visitation work is a leading factor for making our work known.

There are many beautiful things to say about what we do for the Jews. The writer of this article is one who, by the grace of God and the influence of this mission, was converted and baptized with his whole family, wife and four children, into the faith of Jesus Christ and accepted the Lutheran teachings of His Word.

Among the Papers

AN ENCOURAGING BIT OF INFORMATION

Since the edition of the Swedish Bible, authorized by the Synod, was first published in 1906, not less than 40,500 copies have been printed and sold by the Augustana Book Concern. During this time, on a conservative estimate, at least 35,000 copies of other editions of the Swedish Bible have been sold by the same concern. At the same time fully 20,000 copies, if not more, of English Bibles have been sold by the Augustana Book Concern alone. This is 100,000 copies of the Bible, at a low estimate, sold by our own publishing house in ten years, or 10,000 copies a year. All goes to prove the truth of the statement that the Bible still is the best seller of books published.

Now someone will be ready to ask, "Why the Bible also read?" Why ask this question? Have we any way of demonstrating that the Bible is *not* read more or less by our people? Is it not the better and the charitable way to believe that a book which is such a good seller is also generally read? True, it is not read like a novel at a sitting. That is not the way to read the Bible. The Bible is to be read as the book which contains food for the soul; it contains nourishment for those who hunger spiritually.

Let us cherish in our memory the picture of our dear mother, who frequently was sitting after noon, when the daily cares were not so pressing, sitting with her Bible

open in her lap, so deeply engrossed in her meditation upon the Word that she scarcely heard if any one entered. She knew little about *systematic* reading of the Bible, but her soul lived in and by God's Word.

We sometimes preach and teach so concerning the reading of the Bible that people may easily get the impression that they should do nothing else but read it. We hear thoughtless people make the remark, "We can't read the Bible all the time." When some one said that to the famous Norwegian lay preacher, Hans Nielsen Hauge; he said in his quiet way, "No, you can't eat all the time either. If you did you would soon ruin your digestive organs and be unable to do any useful work." His argument is perfectly clear. As we eat our food daily at regular intervals and give it time to digest, so as to enable us to live comfortably and to perform our various duties, so also we must read our Bible daily at regular intervals in order to receive the spiritual nourishment of which we are as much in need as the bodily food. — Lutheran Companion.

THE JEWS

There are 75,000 Jews in Canada. Ten years ago there were 17,000, an increase of 58,000, or 355 per cent. They are scattered all over the Dominion, but there are 10,000 in Winnipeg, 25,000 in Toronto, and 30,000 in Montreal. The Protestant denominations missionize among them, especially in the large cities. In Montreal, the Anglicans

and the Presbyterians have Jewish mission stations and report quite a substantial following. The Christian missions are located in the Jewish quarter of the city, much to the grief of mind of orthodox Jews. On the Great Day of Atonement, Friday evening to Saturday evening, October 6-7, most of the Jewish stores were closed and special services were held in the synagogues. The Jewish Christians also held services on that day, and in Yiddish announced that the chief rabbi (Bishop Farthing) would speak. This announcement was placarded on a prominent poster in front of the Anglican Jewish mission, and in consequence many non-Christian Jews crowded into the hall. This angered the orthodox Jews—they crowded the street in front of the hall; they stirred up their people to violence, and soon the crowd became a mob, the mob shouted, insulted, became violent, threw stones and other missiles, wrecked the mission, and attempted to seize the chief speakers. Had not the police arrived upon the scene when they did, the bishop and the Rev. Neugewitz, pastor of the mission, might have fared badly at the hands of the mob, as Paul and the apostles often fared, and as Christ suffered on Good Friday.—M. J. Bieber, D.D., in The Lutheran.

BURNED MONEY

A piece of one and one-fourth inch gas pipe, capped at both ends, about five inches in length, was used as a bank by a Chicago workingman. There was a fire in his home. The iron bank went through the fire with the result that all its contents were burned to a char. When the bank was recovered from the ashes the owner forwarded it to the redemption division of the treasury department. He asked \$210 reimbursement, claiming the pipe contained that much money.

When the unique bank was opened by the treasury experts—who have determined the value of a money note torn in a thousand pieces and established the denomination of the one-inch ash of a piece of paper currency—they found a mass of paper, baked black.

The claimant, Paul Deitz, a Chicago mechanic, said the bank had contained ten twenty-dollar bills and one ten-dollar bill, making up the sum he claimed. The experts found the value correct, but an error in the denominations of the contents. There were nine twenty-dollar bills, two ten-dollar bills and two five-dollar bills. Also the experts determined the various issues. The money has been refunded.—Mrs. H. E. Monroe in Lutheran Observer.

"SAYING, THANK YOU"

"Say 'Thank you,'" the mother says to the child who is learning the customs of society.

Why should he say "Thank you"? The giver of the love token wants him to have the gift; it is a gift of love to which he is welcome.

The child must learn to say "Thank you" not only to conform to the customs of polite society, but because he needs to cultivate the spirit of gratitude. Ingratitude is debasing.

If a child should say "Thank you" for a trifling gift, what should the child of God say to his Heavenly Father? He has received blessings every day. Base is the ingratitude when he does not stop to say "Thank you" to God.

THE CHURCH AND THE YOUNG PEOPLE

Do you members of the Church realize that the future success of your Church depends on the rising generation? Isn't it wise to take care of the rising generation, to hold them faithful to our Lutheran Church?

There is a specific organization that can be used to accomplish that end. It can serve the young folks spiritually, devotionally and socially. It is an organization that can wield a powerful influence in the lives of the young folks and in the Church and community.

That organization is the Luther League. Get out and support it. Come to the meetings. This organization will be full of "pep" if you get behind it.

If we cannot find God in your house and mine, upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day duty or the night nursing—I do not think we should discern Him any more upon the grass of Eden, or beneath the moonlight of Gethsemane.—J. Martineau.

But it may be in a diviner air,

Transfigured and made pure,
The harvest that we deemed as wholly lost

Waits perfect and mature.
And the faint heart, that now defeated grieves,
May yet stand smiling 'mid abundant sheaves.

—Mary L. Ritter.

Luther League Topics

Sunday

June 3, 1917

"BAPTISM: WHY?"

(Doctrinal)

Acts 2:37-41; Titus 3:4-7

DAILY BIBLE READINGS

Sunday, May 28: John 3:16-21. "The Gem of the Gospel."
Monday, May 29: Acts 2:14-21. "Prophecy Fulfilled."
Tuesday, May 30: Acts 2:22-33. "Peter Explains the Promise to David."
Wednesday, May 31: John 14:1-14. "Jesus Comforts His Disciples."
Thursday, June 1: John 15:1-14. "The True Vine and the Husbandman."
Friday, June 2: John 16:1-18. "Christ's Farewell Discourse."

HINTS FOR LEADERS

Opening services as per the Luther League Manual.
Hymn No. 123.

Since we all know reasons for Baptism, it would be good idea to assign this subject to three of your members, have one of your younger members tell in her own way the why of Baptism, and the other two may be older members. It is not necessary to have polished speakers to discuss this subject, but each in their own language and deliver your message in your own straightforward way.

You have a Junior League have members of this League sing a hymn. If not, use Hymn No. 211.

Prayer. Announcements.

Hymn No. 100.

Benediction prayer and benediction by pastor.

Suggested Hymns: 159, 177.

Obedience is better than sacrifice says the Lord. We are not to consult our feelings or our reason, but to do what God bids us.

Why Should We Be Baptized?

God has commanded it in His Word. The Old Testament God gave the command for circumcision. In the New Testament baptism takes the place of circumcision in the Old Testament. This is in accordance with the teaching of Peter on the Day of Pentecost. Because our Lord told Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of heaven." God's Word is a sufficient reason why we should be baptized.

It is the means by which God saves us. Our lesson Scripture says: "But according to His mercy, He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed upon us abundantly through Jesus Christ our Savior." This is Paul's language to Titus. He also uses language that is similar. That Naaman experienced in Jordan when he obeyed the prophet's command and

was cured of his leprosy is a type of the healing of sin by baptism.

What the sick at the pool of Bethesda witnessed in the recovering from their diseases is also a teaching applicable to the cleansing power of baptism.

What the old Germans would tell of their wonderful springs in which the aged would recover their youth—all this, both Naaman and the sick at the pool of Bethesda, by God's grace, has found its fulfillment in Christianity. Holy baptism is the healing stream in which the spiritual leper finds cleansing from the leprosy of sin. Holy baptism is the pool in which all sin-sick souls find healing. Holy baptism is the wonderful and magnetic spring or fountain in which the aged and hardened sinners find renewed strength unto a life of righteousness, innocence and blessedness.

Our Catechism teaches: "That Holy baptism is a divine institution by which God graciously, for Christ's sake, forgives our sins, adopts us as children, and makes us heirs everlasting."

An aged man who had experienced great blessing in his life was once asked, "which was the most blessed day in his life." He replied, "the day of my baptism." A king once said: "The three hands full of water placed upon my brow on the day of my baptism are a thousand times more precious than the kingly crown I now wear."

Our Catechism truly teaches nothing but the pure truth of the Word when it asserts that baptism "worketh forgiveness of sins, delivers from death and the devil, and confers everlasting life and salvation on all who believe, as the Word and promise of God declare."

Our solid and impregnable Augsburg Confession in Article II says that the new birth by baptism and the Holy Spirit delivers from the power and penalty of original sin. In Article IX it confesses, concerning baptism, "they teach that it is necessary to salvation, and that by baptism the grace of God is offered and that children are to be baptized, who, by baptism, being offered to God, are received into God's favor."

The teaching of the Catechism, which is in accordance with God's Word, is very plain. "It signifies that the old Adam in us should, by daily sorrow and repentance, be drowned and die, with all sins and evil lusts, and again a new man daily come

forth and arise, who shall live before God in righteousness and purity forever."

Bible References

Matt. 28:19; Mark 16:16; Jno. 3:3-5; Acts 2:38, 8:12, 36:38; 10:46-48; I Peter 3:21; Gal. 3:27.

First Sunday
after Trinity.

June 10, 1917.

"FATHER HEYER"

(Missionary—Biographical)

II Cor. 6:1-10

DAILY BIBLE READINGS

Monday, June 4: Acts 3:1-11. "A Lame Man Healed."

Tuesday, June 5: Acts 4:1-11. "Bold Preaching."

Wednesday, June 6: Acts 5:1-16. "Lying Against the Holy Spirit."

Thursday, June 7: Acts 6:1-15. "The First Deacons."

Friday, June 8: Acts 7:54-60. "The First Christian Martyr."

Saturday, June 9: Acts 8:1-13. "Samaria Evangelized."

HINTS FOR LEADERS

Read Missionary Heroes of the Lutheran Church (Wolf) for extended information. Have I Cor. 15:55-58 read, followed by incident on page 109 (above book). Sketch of Hoyer in "Missionary Movements," January, "Augsburg Teacher." Sing "A Charge to Keep," "The Son of God Goes Forth." Get definitions of a "hero." Get, or enlarge map of India. Locate Rajahmundry and Guntur. Also the Leipzig (Swedish), Hermannsburg, Breklum and Gossner Missions—tell their need. Put on board at top: "Then and now in our field, and down left hand side, churches, congregations, schools, medical work, etc. Ask what Rev. Hoyer found when he reached his field, and put zero opposite each item. Then fill the "now" column and wish that the old hero could read the record.

Suggested Hymns: 214, 218, 216, 210.

(Topic reviewed by Rev. Wm. A. Lambert)

We must go back in thought to the days of adventure, the pioneer days, and the time of frontier experiences. Father Hoyer might be treated as a truly romantic figure, except that for him these travels and experiences seemed not out of the ordinary, but merely part and parcel of his duties as a Christian preacher.

Born in Germany, he came to America at fourteen years of age. He learned to make hats; became, in fact, an expert hat-maker. Fond of music, he was drawn to the German Church where there was good singing. After a while he became interested in the Church itself. He studied and even assisted in Church work, and was called upon to preach at an afternoon service.

The preacher needs an education. The young man decided to go to Europe and study at a university. He reached Hamburg in the midst of a European war scare, and did not venture to land, until his family sent for him and assured him that he need not go to war. Finally he reached Göttingen, and there lived through the anxieties of the Battle of Waterloo. Na-

poleon's defeat relieved his fears of war. A roommate spoke English, and English was chosen as their daily language; a choice that led to important consequences.

On his return to America he was licensed, but not immediately ordained. After an unfortunate candidacy in Lehigh County, Pa., he went as traveling missionary to Western Pennsylvania, where were scattered Christian people who had not seen a real preacher for years. Among these were English as well as Germans, and the young man had to conduct worship in English with perhaps as little preparation as a high school boy today would have in German.

The licensed candidate had to keep a diary, and submit it to the Synod at its meeting. Over swollen, bridgeless streams the journey from northwestern to southern Pennsylvania was made on horseback. Then the Synod discovered accounts of English services in the diary, English speaking preachers were scarce. One was needed in Cumberland, Md., and Hoyer was sent there.

The congregation was built up. Then Synod asked that he undertake a missionary journey to Kentucky and Indiana. Once he missed his appointment because the weather was so stormy that he was convinced no one would come to the place of meeting. By the time set for the meeting the weather was clear, a large congregation was gathered, but there was no preacher. I do not know whether he ever did preach in Louisville, Kentucky, because of that storm.

From Cumberland, he was called to Somerset, Pa. He served congregations in Carlisle, and in Pittsburgh. He became agent for a Sunday School Union, who traveled to organize Sunday Schools, "small plasters on a large sore," as he later called them. The Home Missionary Society employed him as one of the agents to explore the Middle West.

This was Father Hoyer's preparation for the Foreign Mission work. When in 1840 the General Synod felt the need of doing mission work in India, he offered his services, and a thousand dollars toward his expenses. In spite of his age, he was appointed, although the money was not accepted. He reached India July 31, 1842.

A man forty-nine years old seems quite old today, but at that age Father Hoyer began his foreign mission work. A new language to learn, a new climate to become accustomed to, a new people to become acquainted with, new problems on every side, all this did not frighten him. Even the

spect that he might have to live alone among the Telugus, the only white man among them, did not keep him back. It is said that he never became a master of the language. But then he did not go to India to become a linguist, but to be an evangelist, and no one has, as far as I know, ever doubted that he succeeded in making the Telugus understand the Gospel message. Father Heyer remained the pioneer even in India. After establishing the work in Guntur, he advanced into the Palnad district. From Guntur he was transferred in 1844 to Rajahmundry. After three years of labor he began to tell. He came home to America to die.

Once before, a short time after coming to India, he had been compelled to return to America, 1846-1847. With characteristic energy he spent part of the time at least in the study of medicine and the development of a mission church in Baltimore. At now he was sixty-four years old, ready for rest.

Soon he found that he was too young for rest. Minnesota called, and Father Heyer said, as always, "Here am I, send me!" In a covered wagon, furnished with what he needed, he traveled over the country, preaching as he went. Together with other pastors he organized the Minnesota Synod, of which he became the traveling president, holding this position and enjoying its privileges even when he had returned to Pennsylvania.

Thinking again it was time for him to retire from active work, he devoted himself to the education of a granddaughter, whom he took to Europe.

But rest was not to be given him. Wherever he went, he could only begin to work, even in the education of his granddaughter. In Germany he heard of the dangers that threatened the mission at Rajahmundry, and the possibility of its transfer to the Church of England. He returned back to America, appeared at the meeting of the Ministerium of Pennsylvania, pleaded for the mission, and at seven-eighths offered to go to India once more.

Times had changed greatly. Heyer was no longer a young man. He went to India to open the Rajahmundry field for the Lutheran Church. When he felt this had been accomplished, he returned to America without waiting to consult the Mission Board.

He was not a man of system. It is said he kept no accounts with the Mission Board, but put his private money at one end of his trunk, the Board's money at

the other. Once he tried to establish a home for his old age in Somerset, laid out the grounds and stocked them with animals and ducks. In a short time it was all in ruins, the animals had run wild, the dams and ponds were broken down. As a pioneer he could do excellent work.

When the General Council was organized, Father Heyer united with it. On his last return from India he found a home in the General Council's Theological Seminary at Philadelphia, as housefather. There he died in 1873.

There is no specific monument to Father Heyer. He wrote nothing that it permanent. Yet from Eastern Pennsylvania and Maryland to Minnesota one might find traces of his labors; in Guntur, in the Palnad, in Rajahmundry, he helped to lay foundations or to restore them when they were shattered. In German, and in English, and in Telugu, he preached the Gospel, established congregations and organized Synods; for Home Missions, for Sunday Schools, and for Foreign Missions, he did faithful work.

It has been said that like a rolling stone Father Heyer gathered no moss; but he leveled many a road which others have traveled more easily because he had gone before.

Bible References.

Acts 18:38; Jer. 7:18; Luke 19:40; II Cor. 5:14-15; Deut. 32:7; Psalm 71:18; Matt. 10:32; Luke 14:26, 27; Phil. 2:15; Joshua 24:15; I Thess. 5:14; Acts 18:25; Luke 19:37-38.

Second Sunday
after Trinity

June 17, 1917

"BAPTISM: WHO?" (Doctrinal)

Matt. 28:19-20; (R. V.) Luke 18:15-17

DAILY BIBLE READINGS

Monday, June 11: Acts 9:1-18. "The Conversion of Saul."

Tuesday, June 12: Acts 10:1-18. "Peter's Vision."

Wednesday, June 13: Acts 11:19-30. "The Disciples Called Christians."

Thursday, June 14: Acts 12:1-17. "Unexpected Answer to Prayer."

Friday, June 15: Acts 13:38-52. "Turning to the Gentiles."

Saturday, June 16: Acts 14:8-18. "Paul Healing a Cripple."

HINTS FOR LEADERS

Hymns 17 and 170. Psalm 24. Scripture Lesson. Brief statement of the significance of the topic by the leader. Hymn 172.

A summary of the topic by one appointed in advance.

Brief paper on "The Old Testament and the Place It Gives Children." Brief paper on "What the New Testament Has to Say About Children." (Your pastor will gladly provide material for this.)

Hymn 173.

Remarks by several: "What My Baptism Means to Me."

In conclusion, let the pastor explain the Scriptural teaching of the need of Baptismal regeneration.

Closing Hymn 28. Lord's Prayer.

Suggested Hymns: 173, 29, 218, 24.

(Topic reviewed by Rev. C. F. Bergner)

God's Word and our Catechism are very plain in regard to whom should be baptized.

Who? Christ gave commandment to the disciples: "Go ye, and make disciples of all nations"—all people, young and old, all races and colors, the high and the lowly, and the rich and the poor.

On the Day of Pentecost the Apostle Peter, in his sermon to the people, said: "Be baptized, every one of you."

Our Catechism says: "All who would be saved, even little children, should be baptized."

Who Should Be Baptized?

1. *Naturally all adults who want to be saved.* Men and women who repent of their sins and profess faith in Jesus Christ and who have been duly instructed in the elements and truths of the Christian religion are subjects for baptism.

This was the Saviour's specific command to Nicodemus. It was the teaching of the apostles to all inquirers and converts. No adult who would enter the kingdom of heaven should put off or neglect to be baptized.

Infants or children. Are infants to be baptized? The Catechism says, "yes, that on account of many and weighty reasons," children ought to be baptized.

Why should infants be baptized? So many desire to make a great argument for not baptizing infants, who, they say, are incapable of performing the duties of a Christian covenant, and, therefore, they ought not to have applied to them the seal of the covenant. Now, if children had never been admitted into covenant relations with God, this argument would have some weight. Under the Jewish dispensation, however, children were admitted into the covenant with God when they were eight days old, and the seal of the covenant was applied to them. Moreover, what is of importance is this that this was done by the absolute command of God who directed that a condemner of this ordinance should be cut off from His people.

For over two thousand years the Old Testament Church had a place and the first place for little children, so that adult union with the Church was almost an unheard of thing. Now, should the New Testament Church be any more narrow or any more exclusive in regard to infants and deny holy baptism to children. The teaching of Scrip-

ture is, "The promise is to you and your children."

Some people wish to be wiser than God and His apostles. They seek to make all kinds of objections and say, "Well, God does not particularly order children to be baptized." True, in a way, He does not; but it was not necessary that He should, for there was no change of the persons who were to be admitted into the covenant with Him, but only of the right by which these same persons were to be admitted. If there was to be a change of the persons, as well as of the right, then we might well expect that He should have revealed His will to us respecting it. However, in the whole New Testament there is not one syllable that admits of any such construction. If God has not deprived the children of the privilege and honor of being admitted into covenant relations with Him, who are we, that we should take this right away from them. By robbing the children of their privileges, we would represent Christ who was the great friend of children as less merciful to children now than He was to the children of Jewish parents.

Baptism takes the place of circumcision. Christ declared of the children that "of such is the kingdom of heaven" and so declared them in the kingdom, hence they are also entitled to the same. Jesus also particularly directs us to bring the children to Him.

Then can we think of a nation or a people without children? Surely when Jesus gave the command, "all nations," He must have included the children.

The apostles also baptized whole households and families. There must have been children included in these.

Then the history of the early Christian Church proves to us that children were baptized. This was never previously questioned until the rise of certain modern sects since the Protestant Reformation. Today the great bulk of Christendom—Greek, Roman and Protestant—follows the example of the early Church, and, according to Christ's command, gladly receives little children into the Church, holding to the Word: "The promise is to you and unto your children."

Our belief in baptism for children is a matter of both faith and obedience in God's promise and power. If we sin and fall away, what we need is not a new baptism, but a coming back to the old baptism—not a re-baptism in the Baptist Church, but a repentance in the Lutheran Church, and a daily repentance which is the duty of any church member anywhere.

Bible References

Acts 2:39; Matt. 19:14; Mark 10:14-16;
 Luke 18:16; Acts 10:44-48, 11:41, 16:15,
 18, 9:18, 19:5; I Cor. 1:16.

Third Sunday

After Trinity

June 24, 1917

"BAPTISM: HOW?"**(Doctrinal)**

Isaiah 44:3, 52:15; Ezek. 36:25-27

DAILY BIBLE READINGS.

Monday, June 18: Acts 15:35-41. "Paul and
 Barnabas."

Tuesday, June 19: Acts 16:25-40. "Songs in the
 night."

Wednesday, June 20: Acts 17:1-15. "The Gospel
 Disturber."

Thursday, June 21: Acts 18:24-28. "The Minis-
 try of Apollos."

Friday, June 22: Acts 19:23-41. "Paul at Ephesus."

Saturday, June 23: Acts 20:7-12. "Eutychus
 raised to Life."

HINTS FOR LEADERS

Hymns 38, 61. Psalm 19 (read responsively).
 Gloria Patri. Scripture Lesson (read and para-
 phrased by the pastor). Hymn 36 (all sing with
 bowed heads, using the hymn as a prayer; let this
 be followed by silent prayer, closing with the Lord's
 Prayer).

Remarks by the leader (using "Luther's Small
 Catechism," wherein the "How of Baptism" is clearly
 defined). Special music (make use of those members
 whose charge God hath given "The Ministry of
 Song").

Memorize excerpts gleaned from the REVIEW, Topics
 and church papers (given by the members of your
 Literary Committee).

Offering. Offertory. Announcements.

Hymn 193. Collect III.

Prayer and Benediction by Pastor.

(Topic reviewed by Rev. C. F. Bergner)

God declares: "Then will I sprinkle clean
 water upon you, and ye shall be clean."
 Cleansing is what we all need, for by na-
 ture all of us are unclean and corrupt. We
 cannot cleanse ourselves, but we must let
 God cleanse us. He promises to do this by
 the appointed Means of Grace, namely, the
 Word and Sacraments — by water and the
 Word. For us it is simply to obey and be-
 lieve Him. In Holy Baptism He washes
 away our original sin, gives His Holy
 Spirit, and creates in us a new heart and
 causes us to walk according to His com-
 mandments.

How to Baptize

1. *With Water and the Word.* Jesus
 told Nicodemus in that wonderful inter-
 view, "Verily, verily I say unto thee, ex-
 cept a man be born of water and of the
 Spirit, he cannot enter into the Kingdom
 of God." We do not teach that the validity
 of the Sacrament depends solely upon the
 water, nor upon the quantity of water, but
 water must be there.

Our Catechism plainly teaches us: "It is
 not the water indeed that does it, but the
 Word of God, which is in and with the
 water and our faith which trusts this Word
 of God in the water. For without the
 Word of God the water is simply no water,
 and no baptism. But with the Word of

God, it is a baptism that is a gracious
 water of life and a washing of regeneration
 in the Holy Ghost, as St. Paul says to Titus
 (3:5-8).

Our Lord does not say to use or baptize
 with oil or with wine. Our Lord says with
 water. Some will say, "What kind of
 water?" Any kind of water.

Water can always be secured more read-
 ily than anything else, either than oil or
 wine or other things, and, if not in large
 quantities, then it can be obtained in small
 quantities, but the Sacrament means and
 enjoins the use of water and the Word.

2. *How is this to be applied?* So far as
 the mode of baptism is concerned, as
 Lutherans we hold that the mode or the
 way the water is to be applied is no essen-
 tial part of the Sacrament.

Our Scripture lessons, as well as other
 passages of Scripture, speak of pouring or
 sprinkling. Therefore, it has been the cus-
 tom and the Lutheran practice with the
 greatest part of the Christian Church to
 baptize by affusion or pouring, which some
 call sprinkling.

Some denominations claim that the only
 right way to baptize is by immersion. They
 rather apply the person to the water, where
 we apply the water to the person. Our
 mode is always and everywhere practical
 and possible, even where immersion is not
 always so.

We say the water should be applied from
 above upon the brow of the candidate. We
 find that this has been the practice from the
 early Christian Church, down through all
 the centuries. This cannot be done by im-
 mersion. God is able to bestow His bless-
 ing by a small quantity of water, as well as
 by a large quantity of water.

The water is to be applied with God's
 Word and in accordance to our Lord's com-
 mand, "In the Name of the Father, and of
 the Son and of the Holy Ghost."

This is our third lesson upon this subject.
 As Luther Leaguers, let us always remem-
 ber our baptismal covenant with God, and
 what it signifies, namely, "I renounce the
 devil and all his works and ways, and I give
 myself to Thee, the Triune God, Father, Son
 and Holy Ghost in faith and obedience unto
 the end." And with the help of God I also
 promise, "conscientiously, to use the Means
 of Grace, to be obedient to the order and
 discipline of this congregation, and to be
 a faithful member of the Evangelical
 Lutheran Church."

Bible References

Rom. 6:4; Eph. 5:26; Gal. 3:27; Rom.
 6:5, 7, 17-18; II Cor. 12:13; Col. 2:12;
 Matt. 28:19; Jno. 3:5; I Peter 3:18-21.



OFFICIAL ORGAN OF THE LUTHER LEAGUE
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Luther League of America

IN THE INTERESTS OF

The Lutheran Church and Her Young People

REV. LUTHER M. KUHN, EDITOR,
Omaha, Nebraska.

—with—

W. C. STOEVER, Lit.D., I. S. RUNYON,
Philadelphia, Pa. New York, N. Y.
J. M. REYNOLDS, A. T. MICHLER,
Valatie, N. Y. Philadelphia, Pa.

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✧ Editorial ✧

THE LEAGUE DYNAMO

Methods must be adapted to conditions with special reference to the work sought to be accomplished by the Luther League. Therefore it is proper to consider: First, the relation of the society to the congregation; second, the object of the local young people's society; third, the best method by which this object may be obtained. The question that concerns us is the application and the efforts of our young people's society. Let us take the traction system as an illustration. The dynamo that gives power to the young people. The switchboard distributes the power; that is the pastor. The wires are the various lines of Church work. The controller is the chairman of your committee. The pastor must divide the work so that the faithful few are not overburdened. One car disarranged stops all the other cars on the circuit. On traction lines this is called

"kicker." The pastor must discover the talents in his young people. He will be surprised at talents long hidden and dormant powers which become useful. A rule to be followed by all is to confer with the pastor on all questions.

Let there be a distinct advance in the work of your league in your congregation. For the local congregation is the field of its legitimate activity. This will require activity; and there must be planning and providing to make this activity effective. Write these words large, diligence, energy, industry, and throw into them the full force and meaning of definite purpose for progress. The president and officers, the chairmen and the members of the various committees should act. Let them lead the van. They should be the leaders of the movement. They should consult with the pastor, lay their plans before him, and get their league into line for better and improved work. But how? By devising and preparing as you would for any enterprise worth the effort. Rationally inspire and deeply interest your members in the legitimate work of your league; and, by getting every member intelligently informed and heartily interested in the resolution to make a definite advance, secure the zealous coöperation of every one in your league work.

A TRIPLE SUGGESTION

The motion of the meeting: Living things move. Dead things are still. A successful league meeting must have motion and action. Upon the leader depends much. Promptness and a thoroughly prepared program, with stimulating music, without any of those chilling pauses between speeches, contribute greatly to the action of the meeting. *The subject matter of the meeting:* The meeting must inform the mind, persuade the heart, and move the will to conviction and action; contain uplift and inspiration. Use good topics (the Luther League Topics are best), as the basis of the discussion. Individual thoughts better than readings and quotations. If a missionary meeting, a map showing field of action, stereopticon views, or anything to add interest to the subject. Each member might tell just before the close of the meeting one thought which he will carry

with him as the result of the meeting. *many members of the meeting:* One of the league's greatest problems is how to get action into each member. Many who would take part in the meeting are timid, do not know how. These must be encouraged and helped and after an effort or they will be willing to take any active part in the meeting.

unstintedly into the methods can you expect the methods to reward you for your efforts.

THE USE OF THE TOPICS

ATTEND TO BUSINESS

Send out notices of your meeting. Men are often too busy and boys often too careless unless often reminded of the time and place of meeting, they are apt to forget. Have a regular order of business and conduct your meetings under parliamentary rules. Have a good set of committees appointed which will prove to be time savers. Keep a good set of minutes, an accurate roll. As the roll is called, learn if possible if any member is absent. Dues may be collected as the secretary calls the roll. Insure that your financial obligations are promptly met. Do not kill your organization with constitution. Do not strangle it with by-laws. Have only enough to properly govern your league in a business-like way. Stick to the methods that prove successful. Transact your business on a schedule something like this:

Transact all the business you can in the first set. Adjourn promptly at the proper time even if you have to call a special meeting, another to transact the business or allow it to go over to the next meeting. Begin your business session as soon as the business is finished if it only takes a quarter of an hour. Don't let it drag. Always begin your business meetings with a hymn and prayer. General work of the league may call for you visiting leaguers in their homes or rooms. Invite them to church. Welcome them. Break down the barriers of exclusiveness. Pay attention to the boys and bring them into the Church. Invite the young people, young men and young women, to study the Word of God in Bible classes. Take a lively interest in everything that will impart go to your league and promote the welfare of your congregation. Remember that methods will not work themselves. You must execute in order to make the best methods win. Only as you throw yourself

The Topic, as outlined in the Topic pamphlet, should be read at the outset to get the line of treatment intended by the committee, and thus avoid going off on some other tack out of harmony with the general scheme of the Topics. In it will probably be indicated a number of passages of Scripture and additional reading from other sources. These Bible passages should be thoroughly studied and other books consulted if they are accessible. Then the "Topic Review" in the LUTHER LEAGUE REVIEW should be read, and other sources of information drawn upon. After the material has thus been assembled, make it the subject of prayerful study. Consider in what way what you wish to present can be made most effective. The nature of the Topic will have something to do with the method selected. Some Topics are very readily divided into sub-topics, which affords a fine opportunity for making assignments of the different sections to different persons. Such assignments may well be made to younger members, whom the leader could assist with the materials already gathered. Some Topics look as though they are literally cut to pieces when so divided, and it would be better to have one speaker, who would give a harmonious discussion.

Jesus came down from heaven to dwell among men.

He fills the greatest, and finds Himself at home in the humblest, room.

He is the Light of the soul, of the home, of the shop, of the city, of the world.

All hail, Thou noble Guest, this morn,
Whose love did not the sinner scorn;

In my distress thou comest to me;

What thanks shall I return to Thee?

Ah, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,

Within my heart, that it may be

A quiet chamber kept for Thee.

The man who stays away from Church because Smith, Brown, or Jones goes there, hurts himself more than the Church.

General Secretary's Letter

DEAR FRIENDS:

We have again passed through the Lenten season, the annual *revival* of our Church, and have doubtless emerged refreshed in body, mind and soul to enter with greater vigor into the work of the League and the Church.

On Palm Sunday thousands of our young people were received into communicant membership with the Church and will make splendid material for League work, and I herewith call upon all our local Leagues to lose no time in tying them up to definite service. If there had been saved to us all those that have been confirmed at our altars, how differently the history of our Church would read! The Luther League must conserve the youth of the Church.

The General Secretary was invited by the Missionary Educational Movement to represent the Luther League of America together with the representatives from the other denominational young people's organizations to consider a plan to enlist the young people for Christian forms of life-work. After some very interesting discussions a committee was appointed to take the matter under advisement and present to a future meeting a definite plan of action.

A representative of the Y. M. C. A. who was in attendance submitted the following as the fundamental life work decision of that organization: "I will live my life under God for others rather than for myself, for the achievement of the Kingdom of God rather than my personal success. I will not drift into my life work, but I will do my utmost by prayer, investigation and meditation to discover that form and place of life work in which I can become of the largest use to the Kingdom of God. As I find it, I will follow it under the leadership of Jesus Christ wheresoever it takes me, cost what it may." This would be a splendid decision for a Luther Leaguer.

One of our New York Leagues conducts the following Prescription Department:

A. For general lassitude and lack of interest, the following tonic is recommended: 1 oz. Zeal, 2 oz. Stick-to-it-iveness, 4 dr. Tact, 1 oz. Pep, 2 oz. Enthusiasm. Mix and take a teaspoonful before each meeting.

B. To guard against mental inertia, read the LUTHER LEAGUE REVIEW, Luther

League Topics, and Quadri-Centennial Reading Courses.

C. To keep from growing old, come to the devotional, social and business meetings.

To gain new life and vigor, attend the District, State and National Conventions. For diagnosis of critical cases, consultation free. We know of several Leagues which might profitably open such a department.

The supply of Handbooks at the Luther League Headquarters is exhausted and because of the New Handbook which is ready for the press, no more will be printed. The General Secretary could make use of several at the present time, however, and if any of our readers have them to spare he will be glad to purchase them.

The Treasurer of the Luther League of America has been ill for several weeks with a nervous breakdown due to a superabundance of business and Church work. It is ever our busiest men who are willing to devote their time and talents to the business of the Church. The General Secretary has assumed his League work temporarily and asks all treasurers to be very prompt with their correspondence and remittances. I know that Mr. Banker will have the sympathy of all our Leaguers together with their prayers for his speedy recovery.

May the happiness of Easter be with you throughout the year. Cordially,

HARRY HODGES,
General Secretary.

REFLECTIONS

We honor the men who lay down their lives for the flag. Are not they worthy of still more honor who contend for the faith?

Bad men, heretics, and devils contend against the faith. Shall believers show the white feather?

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Our Churches and Institutions

Some of Our Large Cities

NEW YORK

—Some interesting figures, showing the strength of St. Peter's Church, Brooklyn, Dr. Erschmann and Rev. Blaesi, pastors, were published recently. The record shows that more than 2,000 members communed during the year, of whom 1,175 are financial supporters; that \$0.376.63 was contributed for beneficent objects; that the Church, including societies, expended during the year \$30,193.51, and through the various treasuries passed sums aggregating more than \$45,000. Ninety people were baptized and ninety-one confirmed during the year. The Sunday School enrolls 1,405 members.

BALTIMORE

—The Church of the Reformation has called its pastor Rev. J. Luther Hoffman, of Silver Run, Md., succeeding Rev. W. E. Brown.

LEDO

—A member of St. John's Church, this city, who withholds his name, has given \$3,000 toward the fund for a new building for the Lutheran Orphans' Home in this city.

BRACUSE

—Rev. Dr. and Mrs. Jeremiah Zimmerman, of this city, have given \$1,000 toward the building of Pennsylvania College, Gettysburg.

ELWAUKEE

—The new Church of the Redeemer, Rev. K. Frick, D.D., pastor, was dedicated on February 25.

MEELING

—Rev. Walter E. Schuette, an associate editor of the American Lutheran Survey, has accepted a call to St. James' Church, this city.

ELKES-BARRE

—Rev. Carl Ziegelbrier, of Fort Plain, N. Y., has been elected pastor of Kripplein Christ Church, this city.

MTREAL

—Mrs. M. J. Bieber, wife of Dr. Bieber, is recovering from an attack of pneumonia which tried her near death's door.

GENERAL

—Rev. C. F. Bergner, pastor at Cumberland, Pa., is taking his full share of the Inner Mission work of that city. In addition to the duties of a very busy pastorate he is regularly conducting services at the county jail and the county almshouse.

—Upsala College, Kenilworth, N. J., has received an attractive offer of suitable property at Worcester, Mass. The offer is under consideration.

—Muehlenberg College, Allentown, Pa., will celebrate its fiftieth anniversary the coming season.

—The Lutheran reports a meeting of a Lutheran Synodical conference in Pennsylvania at which the lay delegates outnumbered the clerical, and most of the papers and addresses were given by laymen. Whether or not this is as it should be, it indicates the increasing interest of the laymen in the work and problems of the Church.

—Judge George A. Baldwin, of Beaver County, Pa., recently refused license to sell intoxicating liquors to forty-one of forty-seven applicants. Much favorable comment has been given Judge Baldwin's action. Judge Baldwin was for a number of years a member of the executive committee of the Luther League of America.

—More than thirty young men of York County, Pa., are at Gettysburg preparing for the gospel ministry. If every other section of our country would follow York County's example in proportion to the Lutheran people it contains the problem of finding ministers for Lutheran pulpits would probably be solved.

—Mr. I. O. Nissley, a prominent Lutheran layman of Middletown, Pa., died at his home March 8 at sixty-four years of age. Mr. Nissley was a member of the board of directors of the Loysville Orphans' Home.

—Mr. and Mrs. W. M. Harroway, Richmondville, N. Y., have given \$5,000 toward the new Girls' Dormitory of Hartwick Seminary. In their honor it is to be called the Harroway Girls' Dormitory.

—Ordean Rockey, son of Rev. C. J. Rockey, Belleville, N. J., a graduate of Pennsylvania College, Gettysburg, class of 1916, has been awarded the Rhodes scholarship for 1917 granted students of Pennsylvania institutions. This is the second successive award of this scholarship to a student of Pennsylvania College, that of last year having been bestowed upon Spurgeon Milton Keeney. These awards bear testimony to the excellence of scholarship of the graduates of this Lutheran college.

—Prof. A. B. Hess, Superintendent of the Public Schools of Chambersburg, Pa., has offered to contribute \$50 each year toward the promotion of debating and public speaking in Gettysburg College.

—The United States War Department has established a unit of the Reserve Officers' Training Corps at Gettysburg College and has detailed Captain Frank Lee Graham, of the United States Army, to take charge as Professor of Military Science and Tactics. The course is elective.

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NEW YORK

—The twenty-fourth annual convention of the New York State League will be held in St. Paul's Church, Utica, May 29-31. The executive committee has outlined a splendid program, one that should make this the "best ever" convention. The first session will be on Tuesday evening, at which time the principal address will be by Dr. C. W. Leitzell, pastor of the First Church, Albany, on "Protestantism and Its Ramifications in Human Life." On Wednesday morning the Rev. Fred. Baum, of Zion Church, Cobleskill, N. Y., will read a paper on "Lay Readers in the Lutheran Church." In the afternoon, after a "Conference on Efficiency," led by Harry Hodges, of Philadelphia, I. S. Runyon will speak on the subject "Luther's Contribution to Universal Brotherhood." The evening address will be by Rev. M. J. Bieber, D.D., of Montreal, Canada, on "The Quadri-centennial, Its Spirit and Purpose." Thursday morning the two addresses will be by Sister Jennie Christ, of Atonement, New York City, on "The Deaconess at Work," and Rev. F. K. Vogt, of Utica, on "The Right of Private Judgment." The Rev. Herman Miller, pastor of the Church of the Resurrection, Buffalo, N. Y., will deliver the afternoon address on "The Language of the People in the Church Service." Thursday evening will be the grand rally, with the rally address by Rev. Prof. C. N. Jacobs, D.D., of Philadelphia, Pa. This will be a fitting close to a strikingly interesting and helpful program. The Rev. L. B. Dutcher, of Oswego, N. R., will act as the convention chaplain. Every Lutheran Young People's organization should be represented.

BROOKLYN DISTRICT

—A Luther League has recently been organized at Christ Church, Rosedale, Rev. G. L. Kieffer, pastor.

—The Luther League of St. Matthew's Church, Rev. G. B. Young, D.D., pastor, is co-operating in the publication of the parish *Advocate*, the first issue of which appeared recently.

—Rev. Dr. C. M. Jacobs delivered a lecture before the Luther League of the Church of the Redeemer, Rev. S. G. Trexler, pastor, on March 5. This was given as a free lecture for the benefit of the community.

CONNECTICUT

—In union is strength. This is the keynote of the success of the work of the Southington Luther League in the past year. Devoting certain parts of every meeting to business, devotional and social pleasure tends toward more regular attendance at the meetings in this League.

The attendance at the meetings during the past year shows a steady increase over previous years. Beside regular meetings this League enjoys social times. These include season festivals, surprise parties, trips to neighboring cities, and many others.

Having completed a general survey of the life of Luther, the Lutheran Church and other churches, this League has taken up for this year a more thorough study of the life and work of Luther.

—The Luther League of Rockville reports seventy-eight members. The newly elected officers are as follows: President, Robert Rueger; vice-president, Henry G. Scheets; secretary, Lizzie J. Hagenau, and treasurer, Annie M. Nowsch.

—The newly elected officers of the Luther League of the Trinity Lutheran Church, New Haven, are as follows: President, Henry P. Hamburg; vice-president, Clara A. Sucher; secretary, Bertha Spanagel; treasurer, Doretta Schwaner; statistical secretary, Wilhelmina Spanagel.

On February 16 the Luther League held an entertainment in the parish house. The first part of the program was a musical one. For the second part the Luther League presented a sketch entitled "At the Junction," which was very well received. The net proceeds were about \$60.

On February 12 the League spent the evening studying Japan.

NEW JERSEY

SOUTHERN DISTRICT

—A very interesting convention of the Southern New Jersey District Luther League was held in the Riverside Lutheran Church on Friday evening, February 2. Large delegations were present from nearly all the Leagues in South Jersey. A vesper service was held, conducted by the pastor, Dr. Jentsch. The speaker of the evening was Dr. W. P. Steinhäuser, of Asbury Park, president of the Luther League of New Jersey, who delivered an inspiring address on the "Purposes and Aims of the Luther League Movement." Mr. Harry Hodges, of Philadelphia, General Secretary of the Luther League of America, followed with a short address on the work in general. The meeting was presided over by the president of the District League, Miss Carolina Nolde, of Riverside, who gave an interesting report of the work accomplished the past year. A number of valuable suggestions were adopted to place the District League upon a more substantial basis. The following officers were elected for the ensuing year: President, Mr. Charles Mauer, Camden; vice-president, Mr. James Harrison; secretary-treasurer, Miss Louisa Schindler, Camden. Interesting reports were presented by delegates from each League represented giving in detail the work accomplished the past year. At the conclusion of the business session the assembly adjourned to the parish house, where a banquet was served, interspersed with interesting speeches. The gathering was one of the most interesting held in the Southern District and presages good things for the future of the work in this section.

—An interesting meeting of the Luther League of the Lutheran Church of the Atonement, Asbury Park, N. J., was held on the evening of February 13, at the home of the Misses Schneider, 302 Third avenue. The League has been increasing in members and efficiency. An interesting paper was read by Prof. Ivan H. Ahlgren, of the Neptune High School faculty, on the "Effectiveness of the Reformation." The president, Dr. W. P. Steinhäuser, then awarded five prizes, consisting of gold pins with the Luther League emblem, to the five

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members who brought in new members during the past year. A like offer has been made for this year. A musical program was furnished. At this meeting the Red and Blue Contest terminated. Each side brought in the money they had accumulated in various ways. The Blue side brought in \$103 and the Red side \$34.50. The Blue group will be given a supper by the Red group. Considerable interest was created by this contest. The League will pay for the electric light fixtures for the new church building, and now has over \$300 in the treasury for that purpose. The members are studying the various phases of the Reformation. A number of papers are being prepared by members for various meetings of the League. This League is on a solid basis now, and is bearing abundant fruit.

PENNSYLVANIA

—Luther Leaguers of this State are requested to keep in mind the State League convention to be held at Reading on a date in the summer not yet selected. A program giving due place and reference to the Quadri-centennial of the Reformation is being prepared. It will, however, include many practical subjects treated by experienced workers.

DISTRICT OF COLUMBIA

—The Luther League of the District of Columbia, at its regular annual business meeting, held in September, 1916, in the Church of St. Andrew, elected the following officers for the ensuing year: President, F. W. Leonhardt, 1615 East Capitol street; vice-president, Miss B. Wiegand, 465 Maryland avenue, S. W.; secretary, A. J. Thomas, 619 East Capitol street; treasurer, H. R. Fellinger, 707 Fourteenth street, S. E. The young people of the various organizations composing the Luther League of the District of Columbia journeyed to Baltimore on Tuesday evening, March 13, to hear the illustrated lecture on the Holy Land by the Rev. De Witt M. Benham.

OHIO

—The Thiel College Glee Club and Orchestra gave a concert recently in the High School Auditorium at North Lima, under the auspices of the local Luther League, Rev. J. H. Graf, pastor.

INDIANA

—TO INDIANA LEAGUERS—It is earnestly requested that every League participate in the jubilee fund of the Luther League of America which is being gathered this year. Every League is asked to pay 25 cents per member controlled and to send this offering to Miss Gertrude Jennings, 1329 Leonard street, Indianapolis, Ind., promptly. The response for this fund has already been gratifying.

Leagues are also requested to send their annual State dues to Mr. W. F. Renz, 3416 Webster avenue, Fort Wayne.

Special attention of all Leaguers is called to the work of the State Inner Mission committee and the outline of work they have planned for each League to do.

OLIVER C. C. FETTA,
President.

SOUTH BEND DISTRICT

—The spring convention of the South Bend district will be held in Grace Church, Elkhart, and a very enthusiastic convention is expected.

FORT WAYNE DISTRICT

—The Lutheran Church at Cromwell, Rev. William Guise, pastor, has just reorganized its Christian Endeavor Society as a Luther League. The Christian Endeavor societies at Albion and Monroeville are also making the change into Luther Leagues, with good prospects of organizing a Junior League at Albion.

—The Luther Leaguers of Christ Church, Fort Wayne, are doing their share toward the construction of a splendid new church building costing nearly \$60,000.

RICHMOND DISTRICT

—The Luther Leagues of St. John's Church, Anderson, and of St. Paul's Church, Richmond, have just applied for membership in the newly organized Richmond District League, which expects to hold its spring convention at Richmond.

CENTRAL DISTRICT

—The Luther League of St. Mark's Church, Indianapolis, Rev. L. W. Sifferd, pastor, recently gave a play and also a box social. They are raising a large fund for the erection of a new church building.

—The Luther League of the First English Lutheran Church, Indianapolis, Rev. A. E. Renn, D.D., pastor, recently gave a fine banquet for their young people and those of St. Mark's Church, and enjoyed a stereopticon lecture on the life of Christ.

ILLINOIS

CHICAGO DISTRICT

—The Luther League of Wicker Park Church, in addition to aiding in the general benevolence of the Church and taking an active part in the general work of the Chicago District Luther League, contributed, during 1916, \$150 toward repairs and improvements in the parsonage and church.

—Tuesday, February 20, Bethlehem League gave a Lincoln-Washington social, and had as guests St. James Luther League and their pastor, Rev. Lenz.

—The Luther League of America was represented at this meeting by Mr. Harry Hodges, General Secretary, and Rev. Luther Kuhns, Literature Secretary, who made interesting remarks. The Luther League of Illinois was also represented by Mr. Alex. Nelson, the president.

—A Luther League of about twenty members is one of the active auxiliary societies of the Mission Church at Oak Park, a suburb of Chicago. The officers are: President, Miss Helen Consoer; vice-president, Miss Harriet Wagenknecht; secretary, Miss Pearl Titley; treasurer, Miss Alice Diedrich. The League conducts a weekly devotional meeting, using the Luther League Topics, which have become very popular with the members. These meetings are attended by from twenty to twenty-eight persons.

WISCONSIN

MILWAUKEE DISTRICT

—On February 15 the Milwaukee District Luther League held its winter rally in the Church of the Reformation, Rev. C. A. Nauemann, pastor. The speaker of the evening was Rev. James F. Beates, Church of the Resurrection, who gave an interesting, instructive and inspiring address on "The Significance of the Quadri-centennial Medal."

After the services the young people enjoyed a fellowship meeting in the church parlors.

The attendance and enthusiasm was most gratifying and promises a splendid future for the organization.

SOUTH DAKOTA

—The twentieth annual convention of the South Dakota Luther League will meet at Sisseton, May 10-13, 1917. The convention theme is "God's Word—Our Heritage." The convention will meet on the morning of May 11. In the afternoon Hon. Lewis Larson, Sioux Falls, will deliver the president's annual address, and other business will be transacted. The keynote address, "Continue Thou in the Things Which Thou Hast Learned," will be delivered by Dr. P. M. Glasoe, president of Augustana College, Canton. In the evening will be a reception to visitors by the local League. Mr. E. H. Haacke will present a paper on "The Reformation and Civil Liberty." Miss Gratia Kjerland will present a paper on "The Reformation and Popular Education." Addresses will be delivered on "Know Thy Church," by Rev. Tollefson and Rev. Benson at the evening session. The convention sermon on "Justification by Faith," will be preached by Rev. Burzlaff. In the afternoon Miss Esther L. Johnson will read a paper on "God's Word, Our Infallible Guide," and Rev. Luther M. Kuhns, editor of the LUTHER LEAGUE REVIEW, will speak. Prof. G. H. Gerberding, D.D., will deliver the rally address. Luther Leaguers and interested young people are requested to be present at Sisseton on Thursday, May 10, at 2 p. m., to participate in the Luther League Institute which will be in charge of Mr. Harry Hodges, Philadelphia, General Secretary of the Luther League of America.

NEBRASKA

—In the First English Lutheran Church, Benson, Rev. C. Wilbur Nelson, pastor, there is a thriving and active Luther League officered by the following: Miss Ellen Petersen, president; Miss Agnes Tonder, vice-president; Miss Agnes Lindberg, recording secretary; Mr. Glenn P. Madsen, treasurer; Mr. B. B. Petersen, corresponding secretary; Miss Henrietta Williams, organist.

CANADA

—The Luther League of St. Peter's Church, New Hamburg, Ontario, Rev. William A. E. Schewe, pastor, is building and furnishing rooms in the basement of the church.

—Through a membership contest the members of the Luther League of the First Church, Kitchener, Ontario, Rev. H. J. Behrens, pastor, added about fifty young people to its membership.

MINNESOTA

—The Luther League of Trinity Church, Lindstrom, Rev. L. Sander, L.H.D., pastor, has arranged a course of lectures the first of which was delivered by Rev. O. H. Johnson, D.D., president of Gustavus Adolphus College. The subject was "Luther, the Father of Public Education." The second lecture was by Rev. G. H. Trabert, D.D., of Minneapolis, on the theme, "The Reformation's Influence on America." Rev. F. H. Schaffnit, the missionary of the Inner Mission Society of Minneapolis, delivered the third lecture on "The Inner Mission Activity the Fruit of the Great Reformation Doctrine—Justification by Faith," on April 22.

KANSAS

—Rev. Prof. Holmes Dysinger, of Western Seminary, recently gave his lecture, "Luther and Luther Places," under the auspices of the Luther League of St. Mark's Church, Atchison. Rev. Robert L. Patterson, D.D., pastor.

GATHERED GEMS

—Stay not till you are told of opportunities to do good—inquire after them.

—Faint not; the miles to heaven are but few and short.—Samuel Rutherford.

—A memory well stored with Scripture and sanctified by grace is a good library.

—The most effectual way to secure happiness for ourselves is to confer it upon others.

—In matters of prudence last thoughts are best; in morality first thoughts are best.

—Thy soul is the monarch of thy frame! Suffer not its subjects to rebel against it.

—A preacher in Holland called the Sabbath "God's dyke, shutting out an ocean of evils."

—A good man feels uncomfortable in the presence of a person notoriously wicked.

—Faith in Christ justifies us before God—obedience to Christ justifies us before the world.

—There is no saving a soul, except by making it feel its need of being saved.—Spurgeon.

—Rome overcame the old world, but could not strangle infant Christianity.—J. Taylor.

—There is a secret in the ways of God, with his own children, which sweetens all he does.

—Without the Holy Spirit no Christian can grow in grace and bring forth fruit to the glory of God.



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MAY.

This is a great and beautiful month. It is filled with brightness, for all nature unfolds again with new life. This is suggestive. It means that we should never be content with anything but the best in League work. Difficulties and discouragements are only the means to make us stronger in our development for the work. Always see the finished work in the lives of our youth. This alone is an incentive to better work. Then, too, we are to always carry with us that sunshiny disposition which will affect those in the League and imbue them with enthusiasm. This is essential in successful League work. Work, then, with the ideal always before you and with a spirit that knows no defeat.

JUNE 3.

"Baptism, Why?"

By Rev. Paul H. Krauss.

Scripture Lesson—Acts 2:37-41; Titus 3:4-7.

General Truth—Baptism is one of the Means of Grace whereby God confers His favors upon men. It is one of the two sacraments, i. e., one of the two ways in which God bestows heavenly gifts with special purposes and blessings to the receiver. In baptism the recipient is made a child of God, obtains the forgiveness of sins and is made a partaker of eternal life.

Point of Contact—When you were a baby, your parents carried you to God's altar and there, the pastor, sprinkled water upon your head three times, "in the name of the Father, and the Son, and of the Holy Ghost." Water alone, without the word, would not have made a baptism; the word alone, without water, would not have sufficed, for it is "water" comprehended in God's command and connected with God's word that makes baptism.

The Lutheran Church emphasizes the vital importance of baptism for infants. All adults who have not been baptized, but who have gained faith in the Lord Jesus Christ, should be baptized.

Lesson Development—Why does the Church insist upon baptism as important? For one reason that is supreme to every Christian, namely, we are commanded to baptize by our Lord. He told His disciples, "Go ye and teach all nations, baptizing them." Its importance He makes plain when He says, "Except a man be born again of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh and that which is born of the spirit is spirit." He tells us through His disciple Peter that baptism works the forgiveness of sins. Baptism is also vividly described as the washing away of sins (Acts 22:16). Therefore, since baptism gives us victory over the devil, forgiveness of sins, grace of God and the Holy Ghost, we can see how important it is for every true Christian. Our Church teaches that ordinarily, baptism is necessary to salvation.

Suggestive Hints—Baptism is not a dedication of the child to God by the action of the parent; it is not simply a sign of the covenant of grace, nor is it the concluding ceremony to the regeneration of a sinner.

JUNE 10.

"A Great Missionary."

By Rev. Paul H. Krauss.

Scripture Lesson—II. Cor. 6:1-10.

General Truth—The men engaged in proclaiming the gospel in unevangelized countries have usually been men of sacrifice, arduous toil, and often of great hardship and affliction. Men engaged in worldly pursuits under such obstacles and put to such tests could not prevail. Missionaries as the heralds of omnipotent truth, and depending on the resources of the power of God, have been victorious. Their efforts have been fruitful.

Point of Contact—You know what a soldier is. A missionary is a soldier of the Cross. He carries the message of Christ to the people who have never heard of His goodness. A missionary is a messenger of peace and life. He must be as brave, as loyal, as strong-hearted as a soldier. He must be willing to go to the end of the world at the command of Christ. Such was Father Hoyer. Has any one in this group traveled 5,000 miles, or even 1,000 miles? This missionary whom we are studying traveled almost 100,000 miles, or over four times around the world, to carry the story of Jesus to heathen people in India, and to unchurched Christians in America.

Lesson Development—Carl Friedrich Hoyer was born in Germany in 1793. He came to this country when fourteen years old. He learned the hatter's trade in Philadelphia. He became convinced that the most important thing in the world for him to do was to become a minister, so he studied here and then in Germany for several years. As soon as he was ordained he became a missionary. The pioneers with their families blazed a trail through the wilderness and helped to civilize the forests and prairies of the United States. To such scattered people Father Hoyer first went to minister. Then he was sent as the first missionary of the Lutheran Church in America to India. He preached the gospel to the Hindoos for thirteen years. When he came back to Philadelphia he was sixty-four years old, an age at which many men think of retiring. Then this great missionary went to Minnesota, where he established churches and founded the Minnesota Synod. When on a visit to Germany in his seventy-fifth year he heard that the Lutheran Mission he had founded in India was about to be transferred to the missionary society of another denomination. Hurrying back to America he inspired the Ministerium of Pennsylvania to take up the work and at the age of seventy-five went all the way to India to reorganize the work. After the matter was settled he returned to Philadelphia where he spent the rest of his life as chaplain of the Philadelphia Seminary.

Father Hoyer's life was heroic. He gave up the prospect of a settled home, family, etc., to endure the hardships of pioneer life and heathen countries for the sake of the gospel. He was a good soldier, for he obeyed his Master's command, "Go ye, and teach all nations."

Suggestive Hints—Have the journeys of Father Hoyer traced on the map. Note that Father Hoyer refused to serve an organization outside the Church of his faith. Debate "That the qualities required of a missionary are more heroic than those required of a soldier."

JUNE 17

"Baptism, Who?"

By Rev. Paul H. Krauss.

Scripture Lesson—Matt. 28:19-20; Luke 3:15-17.

General Truth—Jesus' command is to "make disciples of all nations." This includes adults and infants. That infants are to have part in the blessings of His grace would not only be the conclusion of common sense, but the testimony of the gospel, which describes the great love He bore for the little children that came unto Him.

Point of Contact—You have doubtless seen a Church that not only little babies are baptized, but grown up people as well. Baptism is one of God's gifts to men. A little child can accept the favors of God's love as well as any one else. Baptism is a gift, to the young and old, to rich and poor, to all sorts and conditions of men. The one thing in common is sinfulness, for which baptism works forgiveness.

Lesson—Some today argue that baptism for infants is not only unnecessary but meaningless, that no one should be baptized till he has come to a conviction of sin and been regenerated by the Holy Ghost. The misunderstanding comes in thinking that we have some work to do, some co-operation, to make God's grace effective. Scripture clearly teaches:

We are all children of wrath (Eph. 2:5). Born in sin (John 3:5). Liable to the wages of sin—death. The only escape being by the channel of baptism into the kingdom of God. And since children form a part of the "nations" whom Christ commanded his disciples to baptize, and since Christ has commanded little children to be brought to Him and we do this in baptizing them and teaching them, and since Christ says "of such is the kingdom of heaven," and since apostles baptized whole families, and since children have the sort of faith which Jesus said the grown-ups must get before they can enter the kingdom of God (Mark 10:14, 15), and since Jesus died for the whole world, little children no less than others, our Church bestows upon them God's grace in His Holy sacrament, baptism.

Suggestive Hints—Is thinking necessary to faith? An infant cannot act, but an infant cannot resist and therefore when the gift of the Holy Ghost is presented in baptism He is received, and the child united with Christ. It is when the child begins to grow mentally and to determine issues that the test comes as to whether it is to remain in the state of grace to which it is baptized.

Would you deny to your baby brother or sister the merits and benefits that God confers upon an adult, who receives them simply because he does not resist God's influence in his life?

JUNE 24

"Baptism, How?"

By Rev. Paul H. Krauss.

Scripture Lesson—Isa. 44:3, 52:15, Ezek. 3:25-27.

General Truth—The most commonly accepted mode of baptism is that suggested by the word in the texts "sprinkle"—here used to describe exactly the work which God performs in the sacrament of baptism, viz., sprinkling clean water upon you.

Point of Application—Perhaps you have met some one, or it is probable you will meet some one who will tell you that to be baptized one must be plunged completely under water. They will say this is what the original word means,

and that your baptism by sprinkling is not a true one. The important thing in a sacrament is the combination of a visible substance with God's words, e. g., in the Lord's supper, wine and bread plus God's words—and in baptism water plus God's Word. Scholars now generally agree that the word baptize may signify pouring, washing, immersing or sprinkling. Christ does not specify any one of these methods. So baptism may be either by sprinkling, pouring or immersion. The large majority of Christian peoples practice sprinkling.

Development of Lesson—The Sacrament of Baptism depends for its power upon the use of water and the Word. How much water is used or how it is applied, does not affect the sacrament. The word "baptize" does not demand one peculiar form. There was no definitely fixed custom in the early church, either pouring water on the head or a threefold immersion being used. The mode of pouring or sprinkling, being the most convenient, is the one most widely used now.

Immersion is not an invalid method of baptism, but with our climate and modern customs of dress and worship it is certainly inexpedient and practically impossible in cases of illness. They are to be condemned who hold that that is the only form of true baptism. The word baptize is not, and never has been so limited—the circumstances attending baptisms in the early church, as, for example, the baptizing of the 3,000 converted by Peter on the day of Pentecost and that of the Philippian jailor, in a country notable for its scarcity of water, and in a space of time so short as to make immersion impossible, indicate beyond question that the different modes were used interchangeably.

Suggestive Hints—Name the different possible modes of baptism. Name three notable cases of baptism in Acts. Note that in matters that are not specifically defined the Lutheran Church allows the fullest liberty.

JUNIOR.

The Winged Book.

Year Topic—There is a wonderful book now found in all parts of the earth as if it had had winds. The Bible is God's message and He wants all people to receive it. A mission is an errand and a missionary is one sent by God to carry His message.

JUNE 3.

Missionary—"Cardinal and White and Green Bars."

By Laura Wade Rice.

Scripture Lesson—Deut. 4:1, 2. Prov. 30:5, 6. Eccl. 12:13, 14.

Point of Contact—Does it matter how you give a message? Will it make trouble if given wrong?

Leader's Talk—God's word is His message to the world. Satan's new bars to cage God's word were by making changes in it. Men's ideas are not God's word. Constantine left Rome and made Constantinople his capital. Then priests and bishops of Rome grew powerful. Soon they ruled country and church. They claimed power over bodies and souls. The head bishop was called papa (father) or Pope. He said he ruled for Christ. What a fine bar Satan began to make of that to cage the Winged Word. Each Pope had his own ideas which he thought more important than God's rules. We will put cardinal and white bars, the colors the Pope wears, across the Winged Book.

For the Meeting—Some Popes were good, others were wicked. Some were selfish and others wanted to do missionary work and helped

start schools where the Bible was copied and taught. The bars did not at once stop all flights of the Winged Book. *After England and Scotland became Christian they sent hundreds of missionaries to the Netherlands and Central Europe. Winfrid or Boniface was the greatest. He preached to the heathen Germanic tribes, doing a wonderful work and dying a martyr's death in 755. *If God's messages are changed they are caged. Mahomet, an Arab, wrote a book, the Koran. He said God gave him its messages. He thought himself greater than Jesus Christ. The Koran is man's words, not God's. *It is easy to get men to do wrong. Mahomet started with good messages, but soon said God told him to promise wicked pleasures in heaven to all who would fight to make all men Mohammedans. Thousands accepted Islam, his religion. They conquered Palestine. Christian lands became Mohammedan. The flag of Islam is green, so we will put green bars across the Winged Book. *Charles Martel, King of France, fought the Mohammedans and drove them out of Europe and broke many green bars to the Bible. The Turks came into Arabia from Asia and became Mohammedans. That religion spread east as far as India and the islands. *Cardinal and white bars multiplied fast. The Church at Rome made wrong rules and kept the Bible from people. Few priests saw God's word, except the parts in the prayer book, so they could not know God's rules. *One bar was teaching people to worship saints and the virgin Mary. Priests said they could forgive sins, which only God can do. *A Pope said Jerusalem should be taken from the Mohammedans. Eight times great armies of Crusaders went and in 1099 they captured the Holy City after the Mohammedans had held it 450 years. The Crusades helped men to think for themselves and break away from the priest's rules.

Usual Missionary Prayer, Practical Hints—Make a list of early missionaries and find lands on map. Plan to do things for Jesus.

JUNE 10.

"The Boy Who Gave His Lunch."

By O. C. Rohde.

Scripture Lesson—John 6:8-11.

General Lesson—In our Scripture lesson one little boy came into the wilderness prepared with a lunch. It was just enough for himself. Through the power of Jesus Christ it was made enough for thousands. With the help of God even the smallest thing can be made to do great things.

Point of Contact (Leader).—Hold up five small crackers. Ask—if you were very hungry would these crackers seem of much use? If just then your mother were to call you to dinner, would that not seem good?

The Story Told—Here we have thousands of people, who have followed Christ out of the city into the country, where there are no places to eat. Most of them had not expected to be gone from home long, and so they did not pack a lunch and take it along. They were all so anxious to hear Christ preach that they forgot that they had to have something to eat. When noon came, and Jesus stopped talking, many of them began to feel hungry and wish they had brought something, and also to look around to see whether any others had been more thoughtful.

In the crowd there was a small boy who had been more thoughtful than the rest. He had five small loaves of bread, and five fish. That

would have been a good lunch for him, but what was it among thousands of people. When that boy left home in the morning with his little lunch he did not think it was much. But, my, what a difference it makes to have Jesus bless it, and to have Him help us!

That is just what the disciple Andrew said. But Jesus knew better. He was the Son of God and so had power to do anything. He took the bread and the fish and blessed them. Remember that—He blessed them. When he had done that, there was enough for all the people and some to spare.

Very often there is some little thing we can do, but we don't think it is worth while, or that it is too small to bother with. But if we will just let Jesus help us with it, and He will if we ask Him, we can make some little bit of a thing worth a whole lot.

Let us always remember that even though we are not rich with God's help we can do much good.

Practical Points—Tell a few stories about the blind and lame men of the Bible. Stories from everyday life showing how little deeds of kindness help make life pleasant.

JUNE 17.

"Luther's Boys and Girls at Home."

By O. C. Rohde.

Scripture Lesson—I Tim. 3:12; 5:8, 4.

General Lesson—The Bible tells us we are saved if we have faith in God. He asks us to show we have faith by obeying the commandments which tell of the duties of a father and mother, and the duties of children to their parents. This is our lesson.

Point of Contact—You say you are a Christian. Suppose we wanted to make sure. One way would be to go to your mother and ask whether you loved and obeyed her in the way the commandments teach us, for God says that if you do not obey your parents, your faith is not good.

The Story Told—To tell this story, we must imagine we are standing outside of a window at a home in Germany where Luther lived. This is 400 years ago.

We will describe one picture as a painter saw it. It was on Christmas Eve, and we see Luther and Mrs. Luther and the boys and girls gathered around the Christmas tree, all of them looking very happy and contented. We also see Melancthon, the man who worked with Luther a lot, showing one of the little boys, whose name was Hans, how to shoot the kind of bow and arrow they used 400 years ago. He is trying to hit an apple hung on the Christmas tree.

Our next picture is in the garden back of the house and it is in the summer time. We see the children picking fruit and Luther watching them.

In both pictures the thing we notice most is the happy look on the faces of all. Just what kind of boys and girls were these Luther boys and girls? They were not little angels any more than you are. But there was one thing about them that was different from many boys and girls of today.

When they were very young, they were taught the Word of God was the most important thing in the world. They would not think of sitting down at the table to eat, before grace had been said, nor of going to bed without saying their prayers. They knew God did not like little boys and girls who thought of other things be-

re Him, and they tried to obey the will of God in everything. They obeyed their parents, and in every way possible showed their love for Him.

If all our Juniors will try to follow the example of the Luther boys and girls, we are sure they will be loved, and most of all, God will bless them His children.

Practical Points.—Get a few pictures showing Luther's home and pass them around. Give details about the three boys and the two girls.

JUNE 24.

"Making Others Happy."

By O. C. Rohde.

Scripture Lesson.—Acts 3:1-10; Matt. 7:12.

General Lesson.—We are very often led to believe the only way we can help people is by giving them money. In our lesson, Peter and John did not give the poor lame man any money. They gave him something worth a lot more than money. They cured him, through the power of God. With God helping us, we can do many things.

Point of Contact.—Let each one of us suppose we are downtown, and that we see a blind man standing at the corner, and that he is afraid to cross the street. Can we do anything for him besides giving him money, or even better than giving him money?

The Story Told.—At the temple in Jerusalem there is one entrance which is called "Beautiful." At this entrance there sat a lame man. He had not been crippled in an accident, but was born lame. He sat there every day, and begged. The people who went into the temple saw him, and many of them stopped and gave

him money. One day, two of Christ's disciples came along on their way to the temple, where they were going to pray. They saw this lame man sitting there. As they passed he asked them to give him some money.

The disciples of Christ were poor men, and they had very little money, for Christ had taught them to give what they had to the poor. When they saw this poor lame man sitting there, they wanted to give him something. They could not give money, but they did have something that was worth a whole lot more.

When Christ left them to go back to His Father in Heaven, He gave them the power to cure all sorts of sickness, just like He had done when He was on earth without giving medicine like a doctor. In the name of Jesus Christ they told him to get up and walk. Their power was so great, that he really did get right up and walked, and went into the temple praising God for what had happened to him.

Now that the lame man could walk, he could go out and earn money, and did not have to beg any more, so you see that what Peter and John gave him was worth a lot more than money. So it is very often much better, and worth more to a blind man to help him across the street than it is to give him money.

Practical Hints.—Let all the Juniors think about these things. Has there ever been a time when I could do some little thing for mother and thought it was not worth while? Have I ever wanted to do something and could not get it done, because some little thing went wrong? Did I ask Jesus to help me? Have I been asked to do something in Junior meeting and said "I can't"? Did I first try and get Jesus to help me do it?

Baseball, the American Game

PROFESSIONAL baseball has become exceedingly popular. The game has developed beside the original amateur class a number of trained professionals who are paid exceedingly high salaries. The history of college baseball is not a long one. After an intermittent life among eastern colleges it assumed definite shape with the formation, in 1879, of the Intercollegiate Baseball Association. Modifications of this association have followed. College baseball is watched with great interest and the comparative records arouse widespread interest, notwithstanding the games by the clubs of the great organizations. "It is strange," says an authority, "that in the national sport there should be no general intercollegiate association or code of playing rules; usually, though not without exception, these collegiate clubs follow the rulings the professional leagues have adopted."

The organization of the first professional baseball nine was the old Cincinnati Red Stockings in 1868. This American field game really derives its origin from "one old cat," a schoolboy game. For nearly a

century it has been known in one form or another in the Eastern States. Only within the last forty years has the game come to be recognized throughout the entire country as the American field game. As a national game baseball really came into existence with the union of all the clubs of New York and vicinity into a "National Amateur Association of Baseball Players" in 1858.

To any one who knows the game it is fascinating and enjoyable. One who knows has this to say of the game: "Baseball is a delightful game, quickens the wits, hardens the body. It is not worth the while, any more than any other sport, if foul play and cheating are permitted. Honesty in sport is like honesty in work: it carries with it the consciousness that you have done your best and if victory is not yours, you have fairly lost and can sincerely congratulate the winner."

Baseball is played by over eight million boys and young men in the United States. It is played by thousands in Canada, Japan, Porto Rico, Cuba and England. Beside this there are the thousands of spectators who

crowd the baseball fields over the whole country during the season.

Among the stories of the origin of baseball the following are interesting: It is claimed that the Chinese and East Indians played baseball a thousand years before the Christian era. They used net bats. The ball could not be touched with the hand. One day, the legend runs, a favorite of a Chinese emperor was playing the game before his master and was very anxious to win. He was so anxious to be victor he grasped the ball in his hand when his opponent was not looking, and threw it toward the coveted goal.

But the ball, the legend says, was so angry at being used to cheat that it bounded back and struck the unfortunate favorite so hard he was driven off the earth and became a lone star in the heavens. He gives forth light, so the legend tell us, every night to warn others who are tempted to cheat, of their possible fate.

Another story of the origin of baseball that is told has to do with our own American Indians. This would make it more than ever the great American game. It is said the game was long ago known to the American Indians. As the research of man into how ancient peoples lived progresses, we begin to feel with the prophet that "there is nothing new under the sun."

Among the Cherokee Indians, residents of this continent long before any white man saw the land, baseball was a popular game. It was played with goals and bases. It also called for great skill in the handling of the ball. So popular was the vigorous use of the ball with the Cherokees, they had a legend about it.

The Cherokee story tellers relate that the moon is a ball which was thrown against the sky in a game a long time ago. The Indian story says two ball teams were playing against each other. One team had the best runners and had almost won the game, when the captain of the other team picked up the ball and tried to throw it to a goal. It struck against the solid sky vault and was fastened there as a warning to all future players never to try to cheat.

The rules of baseball in the days of the beginning of the game forbade the ball being touched with the hand. This made the game more difficult than it is today. It was cheating to touch the ball with anything but the bat. The primitive bat much resembled a modern tennis stick. The Cherokees say, when the moon grows pale and small, as it does after the full period, that it is because of sorrow for those on earth who indulge in cheating.

The honors for the place of the birth of

our present-day game of baseball is as much contested as the place of Homer's birth. Philadelphia claims that her "town-ball" was practically baseball and that it was so played from 1833 to 1859 by her Olympic Club. New York likewise claims that her Washington Club of 1843 was the first exponent of the actual game. Another claim is that the Knickerbocker Club of New York, which for convenience played on the Elysian Fields of Jersey City, about where Hoboken now stands, was the first to establish a code of rules.

Many of our Luther Leagues have baseball clubs. Some of our Leagues enter athletic contests. Quite a few of our Luther Leaguers play in the game, and there are some fine players and excellent baseball clubs in our Lutheran colleges.

BOOK REVIEWS

LENA LUTHER, the good daughter of Dr. Martin Luther, a Christmas book with ten illustrations; paper cover; 23 pp., illustrated; 12 cents per copy; \$1.20 per dozen; \$8.00 per hundred. The Pilgrim Publishing House, Reading, Pa.

This booklet gives a delightful account of Luther's daughter, whose early death drew forth from the afflicted parents some of the most tender and beautiful expressions of Christian faith and trust in all the range of literature.

A HANDBOOK FOR HOSPITAL VISITORS AND SOCIAL WORKERS, by Rev. E. E. Haring, chaplain of Los Angeles County Hospital, Los Angeles, Cal.; price 10c postpaid. Address the author.

There are twenty-one chapters. Among the subjects touched upon are: "How to Begin the Work," "Benevolent Work," "Lectures and Entertainments for Patients," "Music," "Undertakers and Burial Plots," "Co-operation in County Charities Work," "Organizing and Energizing for Hospital Work." The little book has the endorsement of physicians, nurses, clergy, social workers and the White Cross. It is the only book of its kind dealing with the subjects mentioned we happen to know.

LUTHER DIALOGUES AND RECITATIONS. These are arranged for church and school programs by J. P. Mueller; price 75c. Antigo Publishing Company, Antigo, Wis.

THE PAGEANT OF PROTESTANTISM, by Harriet Earhart Monroe. The Lutheran Publication Society. Paper; 38 pp.; 25 cents per copy, postpaid.

The Pageant of Protestantism is designed for the celebration of the Quadri-Centennial of the Reformation. It shows the leading characters and events in this great movement. It is adapted to the use of any Christian denomination. There are plates and descriptive notes accompanying the body of the booklet. Mrs. Monroe's large experience in this line of work amply qualified her for the preparation of this booklet. Luther Leagues may find in it some suggestive features.

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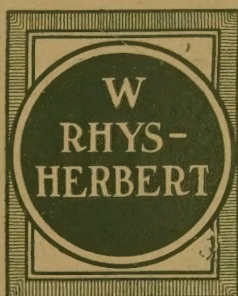
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